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BELGIUM AND HER ELEMENTARY SCHOOLS

Belgium is at present in the throes of a mortal struggle with the German invader who has acknowledged that the violation of her territory was a wrong but a military necessity for Germany. As we write in the early days of December, all Belgium, except a small corner in the southwest, is under German occupation. Many of her towns are in ruins and even the small slice of territory still free is devastated by the shell fire of the contending armies. Tens of thousands of her people are in England, France and Holland. Her government itself is a refugee, having for safety accepted the hospitality of France at Havre. It is, therefore, a somewhat strange time to be talking of the elementary education of a country the homes and institutions of which are either almost deserted or in ruins. But Belgium, in May last, placed upon her statute books a new school law which marked the close of a long and, to some extent, bitter struggle between the partisans of neutrality and secularism on the one side, and on the other of a Catholic government and its supporters who were anxious and determined to give all an equality of educational opportunity. As in patriotism and courage Belgium is now proving herself an example to the nations, so, too, in the school law which she passed, almost on the eve of the war, she gave a lesson of fair and equal dealing which might well be taken to heart in other lands and which can scarcely fail to be

helpful to all those who are striving for such a settlement in their own countries.

The act is also a resounding answer to those who talk of Catholic intolerance. Its purpose was to give all parents, whatever their religious belief, an equal opportunity, a liberty of choice unfettered by unequal efficiency in the education of their children. How the need for it came about, how the problem was solved, and with what tender regard for individual opinion and what persistence its provisions were finally carried in the face of factions and violent opposition, it is the purpose of the present article, briefly, but, it is hoped, lucidly to set forth.

THE LAWS OF 1842 AND 1879

Public elementary education in Belgium, that is, education assisted and carried on under the direction and supervision of the state, began with the law of 1842. By this measure, the duty of providing the machinery of education was thrown on the communes; for the poor, education was to be free; state grants were given subject to inspection; and, besides the two training colleges for teachers established by the state, recognition was extended to private denominational institutions having the same purpose. Religious instruction was made compulsory, subject to a conscience clause, and was placed under the supervision of the ecclesiastical authorities.

The law was the outcome of years of controversy and its purpose was avowedly to counteract the doctrines of the revolution which sought to secularize the teaching of the young and so, gradually, to establish society on a basis purely rationalistic. That it represented and responded to the desires of the people at large would seem plain from two facts: It was passed almost unanimously, by the chambers, and it remained in force for thirty-seven years. This is not to say that some of its pro-

visions did not gradually fall behind the growing needs of later days which placed increasing demands upon them, owing to a multiplying population and a rising standard of living and efficiency.

But the chief factor which made against the law was a political one. When the law was passed, Belgium was almost exclusively Catholic, the number of Protestants and Jews in the kingdom being no more than 8,000. Gradually, however, the anti-Catholic or secularist party grew in power and demanded a change in the law by which public education might be rendered more favorable to their own views and so prepare a generation of secularists. This party gained the day in the elections and in 1879 succeeded in passing a law by a narrow majority which placed the neutral or undenominational school in the ascendant in Catholic Belgium. After a few provisions of an educational character, to act as a façade behind which the true purpose of the law was concealed—improvement in the methods of school inspection, establishment of evening schools and kindergartens, and the safeguarding of the position of the teachers—came the clauses which really mattered, those dealing with religious education. It was in these revolutionary changes that the political importance of the measure really lay. The promoters of the bill pretended that the association of the church of the majority of the people with the school was a violation of the spirit of the Belgian constitution. The state, it was urged, should rule alone and supreme in the school; and as it was not competent to provide religious instruction, such instruction should have no place in the school curriculum. That principle, however, would have taken them too far and probably have led to their own immediate undoing. Accordingly, as a sort of gracious concession, the promoters were prepared to allow that the state might grant facilities to the various denominations to give religious instruction. It was, therefore, prescribed in Article 4 that it was left to the care of the

families and their respective clergy, the latter allowed the right of entry to give it either *before or after* school hours, whilst a system of moral instruction, undenominational and secular in character, was put in its place. With this removal of religious instruction from the curriculum, the former organized system of religious inspection also disappeared. Furthermore, the choice of all books used in school was placed in the hands of the government; recognition of denominational training colleges was withdrawn and the priests who gave religious instruction in the state training colleges were taken off the staff.

It did not need a minute's consideration to realize that this bill was aimed at the life of religion in the country. Under the pretext of neutrality, its purpose was secularism. The bill passed, indeed, but the clauses establishing the neutral school were only saved by a majority of one vote. Catholics, of course, that is to say, nearly the whole people, would have none of it or its schools, and they immediately set to work to defeat its purpose, and to eject its framers and promoters from power.

With such a will did they enter upon the struggle that within eighteen months of the passing of the law private or Catholic elementary schools had been opened in 1,936 communes with an attendance of nearly half a million children. During the next two years and a quarter the number of Catholic schools had risen to 3,905, and 15,000 teachers, men and women, gave up their positions in the communal schools to take places in these Catholic schools, whilst the attendance at the communal schools gradually sank to a little over 300,000.

But while carrying on this enormous effort for the provision of religious schools, Catholics were not idle politically. The Liberals in power did not represent the country, but they had to be ousted. With this view, Catholics organized themselves so effectually that at the next general election the government was sent packing and a

Catholic majority secured the reins of government which they hold to this day.

It would take too long, and would in these pages be out of place, to tell how this great reaction was prepared and achieved, but that it was a smashing victory was clear at the moment, and that it had the country behind it is clear from its permanence. Certainly there is no brighter page in the whole history of the stormy annals of Catholic education than this of the rising of a Catholic people against a government which sought to rob it of its Catholic faith.

THE ACT OF 1884.

The first fruit of the victory was the act of 1884 which, whilst leaving the duty of providing schools in the hands of the communes, gave them liberty to place religious instruction at the head of the curriculum in "all or some" of their elementary schools, subject to a conscience clause excusing the attendance of those children whose parents did not desire them to receive it. In order to enable the communal authorities to exercise this liberty, they were empowered to adopt one or more of the voluntary Catholic schools that had been opened since 1879.

Provision was also made for special classes in either the neutral or the Catholic schools where at least twenty parents sent in a request for a different form of religious instruction and state recognition of denominational colleges was restored. It was also enacted that where an anti-clerical commune refused to adopt a necessary Catholic school, the government could step in and adopt the school, so as to give the Catholic parents an equal opportunity to share in the education rate to which all had to contribute. Besides this, the act introduced several urgent economies in school administration by the suppression of unwanted neutral schools, no fewer than 802 being closed within three years of its passing.

There were thus three kinds of elementary schools in the educational system: Communal schools with religious instruction; communal schools without it, and denominational schools adopted by the commune or the government or subsidized by grants from the funds of the state, the department or the commune.

Nine years after the passing of the act, out of 5,778 schools 4,195 were communal and 1,583 adopted. In the curriculum of these latter, religious instruction had, of course, its place and it had been adopted in 4,042 of the communal schools, leaving only 153 in which it was not given—a significant indication of the feeling of the country in its regard.

Even so, however, the act left much to be desired from the point of view of the overwhelming Catholic majority of the people. This is not, perhaps, greatly to be wondered at. It was necessary for the government, while removing the grievance of the act of 1879, to walk warily and to change as little as possible in order not to stir up fresh discontent. They thought, therefore, that whilst restoring religious instruction to the curriculum, they might leave the position of the clergy as it was left by the act of 1879. But it was soon discovered that under this arrangement the giving of religious instruction was unsatisfactory in the communal schools, and that in many places the communes only adopted religious instruction in order to prevent the government from adopting Catholic schools, whilst some of these latter schools, being without state aid, compelled their supporters to pay twice over for education through taxation and private subscriptions. In addition to this, there was a considerable amount of discontent with their position among the teachers.

THE MODIFICATIONS OF 1895

At length, in 1895, the government met these complaints by a new bill by which religious instruction was

placed upon a fairer and surer basis. It was made, subject to a conscience clause, obligatory in all recognized elementary schools during school hours, and placed under the inspection and supervision of the clergy, and an ecclesiastical instructor was restored to the training colleges, whether established or recognized by the state. Furthermore, in a circular issued in explanation of the Act, the teacher was forbidden to give what is now called "moral instruction" on the ground that the law desired that the regular instruction in the principles of morality be based on religious sanctions, and that it be not separated from the course on religion with which it is so intimately bound up—a reminder which is even more necessary today than twenty years ago. An annual grant was also provided for which was to be distributed amongst all sorts of elementary schools—communal, adopted or private—on the ground that these private schools saved the country some 6,500,000 francs a year in capital and maintenance charges. Better conditions of salary, etc., were also enacted for the teachers.

The opposition to the bill came from two quarters. On the one hand were its irreconcilable foes, the Liberals and Socialists, who had drawn the measure of 1879 and whose main object was to introduce secularism under the cover of the neutral school. On the other, were friendly critics among the Catholic party, men like M. Beernaert, ex-prime minister, who feared that it gave the state too much power in determining the character of religious education; a power which, in the hands of a hostile government, might be used for the destruction of religious teaching in the schools, and so, with each successive change brought about by the swing of the political pendulum, involve a see-saw educational policy of action and reaction.

The objections of both these bodies of critics were pressed with force and eloquence, but the government stood to their ground and M. Burlet's bill was passed by

eighty-one votes to fifty-two. Though doing substantial justice to Catholic schools, it still left much to be desired, but it remained in force until last year when it was amended and amplified by a measure for which M. Poullet, Minister of Public Instruction, was responsible.

This bill was no *loi de circonstance*, suddenly framed or imposed without consultation of the country. It was rather a large, comprehensive measure intended to meet the growing needs of the day and to insure full and equal opportunity to all parents to have their children educated in efficient schools of their own choice. This latter purpose was a response to a demand which had been gradually taking form in the mind of the Catholic people of the country. It was no easy matter to accomplish; there was a choice of several ways of meeting it; and the government showed much resourceful ability in its various devices and in its final determinations. The history of the agitation for the advancement of the act of 1895 and the origins and course of that of 1914 are, therefore, replete with lessons and suggestions for other countries where a settlement of such all-round fairness is still to seek.

THE AGITATION FOR FURTHER REFORM

The act of 1895 left, as we have said, much to be desired in the way of assistance to Catholic elementary schools not adopted or taken over by the communes. Though doing the work of the nation at little or no cost to it, they received less assistance from public funds than their rivals, which means that more ample provision was made for the minority than for the Catholic majority of the people. As time went on, the natural soreness at this state of things gathered strength and at length found voice in a demand for complete equality in the great Congress held at Milan in September, 1909. M. Godefroi Kurth, the historian and director of the Belgian Histori-

cal Institute at Rome, reminded the assembly how at their Congress in the same city in 1863 Montalembert had demanded for French Catholics educational "liberty as in Belgium," but now Belgians, who had made a revolution to separate themselves from Holland, were reduced to looking with envy on the régime of equality which the Catholic minority of that country had achieved for themselves. He therefore found himself compelled to modify Montalembert's cry and give the Congress the watchword of "equality as in Holland," where the Catholic schools receive equal grants with the schools of the state. As a result of this speech, and of the discussions which followed it, the following resolution was adopted amid scenes of the greatest enthusiasm:

"The Congress requests the legislature to revise the school law of 1895 so that all schools may be placed on a footing of equality as regards subsidies from the state, the province and the commune, and confides to the *Ligue Scolaire Catholique* the duty of seeing that this resolution is put into execution."

There could be no mistaking the meaning or the importance of this resolution. It was a demand upon the government and a call for Catholic effort, which had all the character of a program for future action, and it was passed with a Minister of State, M. Woeste, in the chair. It was national in character; it could not be neglected; and it was not long before the government turned to the consideration of the ways and means by which it could be met. And in this the path of the ministry was smoothed by the fact that a new school law was long overdue. Education had to be made compulsory and free; the instruction given in the schools had to be correlated with the needs of business life; and it was necessary to protect the few years of school life from being broken by child labor.

Upon points like these there was no controversy between the various political parties; they were demanded

alike by the Socialist on the one side and by the Catholic on the other, though curiously enough there was a section among the Liberals who were inclined to oppose the freeing of education from school fees, wholly oblivious or unconscious that gratuitous instruction is the logical corollary of compulsion. With so many points of agreement, it seems strange that a desire to establish what English politicians call "equality of opportunity and fair play," a principle as soundly democratic as it is essentially just, should have caused discussion and indignant opposition from the party pretending to voice the sentiments of the democracy.

M. SCHOLLAERT'S BILL

Yet that is what happened. When in May, 1909, M. Schollaert, the Premier, produced a bill providing for the reforms so long demanded by the Liberals and the Socialists, it was encountered with opposition which, in all soberness, may be described as fierce. Going upon the principle that if education was to be compulsory and freedom of conscience was to be made an effective reality, it was provided that the wishes of the parents must be considered and a choice of schools allowed unfettered by any disability on any schools amongst which the choice was to be given. It was practically on this point alone that the measure entered upon matters of contention. The Belgian system already recognized that the undenominationalist or the secularist must have an acceptable form of education provided for him; and it should have been clear to these people that justice required a similar provision for Catholics. Unless the schools for the latter were maintained in equal efficiency with the neutral schools, then clearly the parents' right to a choice of school was not free but handicapped by a disability imposed on his religious principles.

The question was how equality of treatment of schools was to be provided? There were several ways out of the

difficulty; but the plan incorporated in the bill was to give to the parents a sum called the "*bon d'écolage*" or the "*bon scolaire*," equal to the full school fee of his child, leaving him free to pay to the school of his choice. It is hard to see how anyone, liberal in deed as well as in name, could object to such a device for carrying out the great principle of equal liberty. The money was to be paid to all parents with children under school age. Unfortunately, its very even-handedness was its condemnation in the eyes of the Liberals and Socialists whose policy was directed to giving a supremacy, if not an absolute monopoly, to the neutral school. By Catholics, on the other hand, it was welcomed as an acceptable solution and the redress of a grievance of long-standing, though it did not relieve them of the burden of providing their school buildings.

As a result of the agitation and fierce opposition raised by the Liberals and Socialists, M. Schollaert and his colleagues resigned. He was succeeded by M. de Broqueville as Premier, who, with his cabinet, took up the school question as a heritage received from their predecessors. The opposition made a strenuous attempt in the middle of August to frighten them away from their undertaking by a great meeting at Brussels, but this was quickly obliterated by a still greater meeting organized at Louvain by the Catholics who poured into the city on the last Tuesday in the month to the number of 100,000 to renew their demand that the régime of educational inequality must be brought to an end and be replaced by one of equal justice and fair play all around. On that point, the gathering was unanimous and determined, but no attempt was made to bind the new ministry to the plan of the "*bon scolaire*" which M. Schollaert, in introducing his bill, had described as but one amongst others effectual for the purpose.

With its hands thus strengthened, M. de Broqueville's ministry entered upon its work. But before proceeding

to legislate on the school question, it presented a bill to make further provision for the military defence of the country. This was passed into law, and though not fully carried into execution when the present war broke out, undoubtedly helped to strengthen the resistance which Belgium was able to offer against the sudden violation of her neutrality by the German armies. Then followed a general election in which the Liberals and Socialists joined together as allies in the hope of preventing any legislation on the lines and purpose of M. Schollaert's schools bill. With this view the contest was conducted as a campaign of anti-clericalism, but with a fierceness altogether unusual. Attacks were made on the missionaries in the Congo; the moral teaching and practice of the church were held up to derision; and convents were denounced as a public danger which instead of being supported and enriched by public money for education should be closed as they had been in France. But the attacks failed. The Liberals were almost wiped out at the polls and the Catholic government was returned with a large majority.

On the morrow of his return, M. de Broqueville declared that he would govern in the interests not of a coterie or faction but of all. He knew the duty that had been imposed upon him by the verdict of the country which knew and was aware of the lines he proposed to take in educational matters. The problem was to give schools a maintenance on a footing of equality so as to insure the perfect freedom of the parent's choice.

M. POULLET'S BILL

That was a pledge rendered necessary by the result of the appeal to the country and it was fully redeemed by the bill presented in June, 1913, to the chamber by M. Prosper Poulet, professor of law at Louvain University and Minister of Science and Art. The new measures

whilst providing for the uncontentious reforms put forward in M. Schollaert's bill, dealt also with the religious question, but with a difference. Proceeding on lines less superficially sensational, it kept more closely to traditional methods and was marked by striking suppleness and adaptability. It made no attempt to interfere with the educational autonomy of the communes, though in such matters as the feeding and clothing of necessitous school children it reserved a right of approbation to the king so as to prevent any unjust discrimination against individuals or classes.

Coming to the question of securing approved voluntary schools against being penalized for their denominational character, so as to give equal opportunity to all parents, irrespective of creed, the bill fell back on the traditional method of royal decrees and grants made through the budget, a procedure which it proposed to make a part of the ordinary law of education. Thus for M. Schollaert's plan of the "*bon scolaire*" was substituted an enlarged system of government grants which was intended to safeguard and secure the efficiency of all schools, communal, adopted and adoptable. Along with this was a provision to secure the position of teachers who are members of religious orders who are employed in both communal and voluntary schools, and naturally more largely in the latter. It was proposed that those in the communal schools should be paid on the same scale as their lay colleagues, whilst those in the voluntary schools and living in community should receive such salaries as might be agreed upon between the directors of the school and the teachers in question, thus making the acceptance of remuneration on a lesser scale a matter of free contract and saving the law from condemning them to a position of inferiority. This device should have been sufficient to silence the cry of the opposition that the bill was an attempt at conventional endowment.

THE TACTICS OF THE OPPOSITION

But the Liberals and Socialists were out to kill any measure which did justice to those whose opinions and preferences were different from their own, even though it gave them so many reforms for which they had long called. Even so, however, their attack was conducted on side issues. Thus M. Huysmans sought to persuade the chamber that the proposal of grants for voluntary schools was unconstitutional, to which M. Poulet triumphantly replied by showing that such grants dated back to 1831 and were actually recognized by the Liberal government of 1842.

Then the Socialist leader, M. Vandervelde, urged that the bill would, if carried into law, destroy the moral unity of the youth of the country by dividing them into two hostile camps; an idle suggestion, surely, as if moral unity exists today even in a country so Catholic as Belgium. With the loss of that moral unity, which certainly the Catholic majority did not bring about, the only fair and logical thing to do was, as M. Carton de Wiart pointed out, to give equal treatment to all schools, education not being a monopoly of the state.

Some members of the opposition, men like M. Lorand and M. Pépin, carried their resistance to the length of sounding a call for revolution. But it fell upon unheeding ears. The country remained unmoved, which was in no way surprising, seeing that no more than three per cent of the children in the schools had taken advantage of the easily obtained dispensations from attendance at religious instruction.

The charge of favoritism of Catholicism and conventional endowment was also heard, but even that failed to carry conviction. From these few examples of the chief objections brought forward, it will be seen that the opposition were in sore straits, their tactics were but a fiery repetition of sectarianism and anti-clericalism, in which

educational zeal and knowledge were conspicuous by their absence. From the first they fought a losing battle and they knew it. Their greatest success lay in the delay which they imposed on the passage of the bill through the chamber where its progress was made amid continual storms, but where, thanks to the skillful pilotage of M. Poulet, his never-failing resourcefulness, tact and patience, its safety was never really endangered. In the Senate the waters were smoother, and in May, 1914, it took its place in the statute book as the law of the land.

In its final form it is a big measure both in bulk and in effect, consisting of thirty-seven sections distributed through five chapters. The first chapter deals with compulsory attendance at school; in the second regulations are made for the curriculum of elementary education; the third provides scales for the salaries of teachers; the fourth deals with free schooling; and the fifth contains a number of enactments complementary of those previously made.

From this it will be seen how wide is the scope of the measure, and this very comprehensiveness is a proof that it was no bill brought in as a shift for the moment or for mere purposes of party, but a bill intended to be really educational and fair to all concerned. Education is declared compulsory and, as a logical corollary, it is made free; equal treatment is established for teachers; a school age from six to fourteen is enacted; the curriculum is adapted to business requirements, and provisions are made for the medical inspection of the schools and for equal assistance from relief funds for necessitous children. Then care is taken to prevent these enactments from falling with undue severity in individual cases. Similarly, the parent's freedom of choice in the selection of a school is sedulously safeguarded. The notification sent to him concerning school attendance must contain a declaration that he has the fullest liberty in the choice of a school within a four-mile radius of his home which he

can conscientiously accept, the provision for compulsory attendance becomes in his care inoperative.

There can, then, we think, be no disputing that this act, passed almost on the eve of the outbreak of the European War, is a great measure which, when happier days shall have dawned upon Belgium after her night of her agony, will play no small part in raising her afflicted people and binding them together after their exile. Its purpose is to provide an equal opportunity and fair play for all children. It stands as a striking recognition on the part of the state of the right of parents over the education of their children. And it is a businesslike acknowledgment of the value of the cooperation of voluntary schools and of the saving they effect to public funds. From every point of view, it stands as a great democratic measure and as the high-water-mark of the even-handed justice of a Catholic government which has in it set an example and given a lesson for other countries where talk of liberty is louder but where practice is laggard.

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FURTHER OBSERVATIONS ON THE LABORATORY METHOD

To the October, 1914, issue of the *Yale Review*, Henry Seidel Canby, of Sheffield Scientific School, has contributed a refreshing article on "Teaching English" which should, by its philosophy, revive the drooping spirits of many members of this newest of professions. Teaching English is among the newest of professions, since its ancestry is coincident with the Victorian Era. And the spirits of its members are wont to droop, at times, since their purpose in life is to give "light to the mind and solace to the heart" through power over good books—and the mind and heart are well-known for their occasional impenetrability and hardness! So when the members of this newest of professions encounter this resistance, and stand in solemn contemplation of the débris of examinations and the tumultuously up-leaping circulations of popular magazines (in distinction to "Reviews") —they need refreshment, they need the revivification of their drooping spirits. Dr. Canby has wound his horn outside the Educational ramparts, and, with a joyful rattling, down should come the drawbridge that his charger may canter in with the messenger and his message of hope!

In a recent issue of this magazine we adventured an analytical exposition of a method of teaching English denominated, both with affection and with scorn, "The Laboratory Method"—with affection by those who have given it a fair trial and are now its enthusiastic protagonists—with scorn by those who knew it chiefly by hear-say or who are, by instinct, of the ancient régime, and who are its cheerfully unfailing antagonists. This method was exposed as "scientific" in this that "it is logical and complete. Its end is truth, its purpose the culture of first-hand information philosophically digested." It was denominated "The Laboratory Method" as a

challenge to those who scorn it as such, much in the same spirit as "Gothic" was once a term of reproach but is now a name of wondrous portent.

But it would seem that there should be a term to designate those who unblushingly employ this method in their teaching of English! "Laboratorians" has a robust Johnsonian ring—"Scientists," in the commonly loose usage of "science," is both untrue and almost reproachful—Dr. Canby has suggested "Middle-of-the-Road Men," and so it is our present purpose to examine his claims. He begins by stating an illuminating truth in a very appealing way (page 119, *Yale Review*, October, 1914).

The function of the teacher of English as a shedder of light is perhaps more familiar to himself than to the world; but it assuredly exists, and has even been forced upon him. The teacher of pure science utterly repudiates the notion that *he* is to shed light upon the meaning of life. His business is to teach the observed processes of nature, and he is too busy exploding old theories of how she works, and creating new ones, to concern himself with the spiritual welfare of this generation. Perhaps it is just as well. As for the philosophers, in spite of the efforts of William James, they have not yet consented to elucidate their subjects for the benefit of the democracy;—with this result, that the average undergraduate learns the little philosophy that is taught him, in his class in English literature. Indeed, as if by a conspiracy in a practical world anxious to save time for the study of facts, not only the attributes of culture, but even ethics, morality, and the implications of science are left to the English department.

The burden is heavy. The temptation to throw it off, or to make use of the opportunity for a course in things-in-general and an easy reputation, is great. And yet all the world of thought does form a part of a course in English, for all that has matured in human experience finds its way into literature. And since good books are the emanations of radiant minds, the teacher of English must in the long run teach light.

But even if literature did not mean light for the mind,

it would still be worth while to try to teach it, if only to prepare that solace for the weary soul in reading which the most active must some day crave. The undergraduate puts on a solemn face when told that he may need the stimulus of books as an incentive to life, or the relaxation of books as a relief from it; but he remains inwardly unimpressed. And yet one does not have to be a philosopher to know that in this age of hurry and strain and sudden depressions, the power to fall back on other minds and other times is above price. Therefore, we teach literature in the hope that to the poets and the essayists, the playwrights and the novelists, men may be helped to bring slack or weary minds for cure.

Coming, further on, to the classification of those engaged in this function, he continues:

The undergraduate, if he takes the trouble to classify his teachers of English otherwise than as "hard" or "easy," would probably divide the species into two types: the highly polished variety with somewhat erratic clothes and an artistic temperament; and the cold scholar who moves in a world of sources, editions, and dates. I would be content with this classification, superficial as it is, were it not that the parent of the undergraduate, who is footing the bills, has made no classification at all, and deserves, if he wants it, a more accurate description of the profession he is patronizing. English teachers, I may say to him, are of at least four different kinds. For convenience, I shall name them the gossips, the inspirationists, the scientists, and the middle-of-the-road men whose ambition it is to teach neither anecdote, nor things in general, nor mere facts, but literature.

The literary gossip is the most engaging, and not the least useful of them all. He is "an artist." He can raise dead authors to life, and give students of little imagination an interest in the books of the past which they never would have gained from mere printed texts. But he has the faults of the artistic temperament. He will sacrifice everything in order to impress his hearers. Hence he is never dull; and when he combines his skill in anecdote with real literary criticism, he becomes a teacher of such power that college presidents compete for his services. But when his talents do not rise above the ordinary, his

courses are better designated vaudeville than the teaching of English.

The inspirationists held the whole field of English teaching until the scientists attacked them in the rear, found their ammunition wagons lacking in facts, and put them upon their defense. . . . Indeed, since the field of teaching began to be recruited from predestined pastors who found the pulpit too narrow for their activities, it is simply astonishing how much ethics, spirituality, and inspiration generally has been freed in the class-room. Ask the undergraduates.

I mean no flippancy. I thoroughly believe that it is far more important to teach literature than the facts about literature. And all these things are among the ingredients of literature. I am merely pointing out the extremes of extra-literary endeavor into which the remoteness of the philosophers, the slackening of religious training in the home, and the absence of aesthetic influences in American life, have driven some among us. A friend of mine begins his course in Carlyle with a lecture on the unreality of matter, Browning with a discussion of the immortality of the soul, and Ruskin with an exhibition of pictures. He is responding to the needs of the age.

Dr. Canby then proceeds to discuss the "scientists"—pseudo and real—with dispassionate accuracy and judiciousness.

The day does not differ from the night more sharply than the scientist in teaching English from the inspirationists. The literary scientist sprang into being when the scientific activity of the nineteenth century reached aesthetics and began to lay bare our inaccuracies and our ignorance. Chaucer, Spencer, Milton, Defoe—we knew all too little about their lives, and of what we knew a disgraceful part was wrong. Our knowledge of the writers of the Anglo-Saxon period, and of the thirteenth and fifteenth centuries, of the minor Elizabethan dramatists and the lyricists of the seventeenth century, consisted chiefly of ill-assorted facts or unproved generalizations. Our catalog of errors was a long one. The response to this crying need for scholarship, for science, was slow,—

but when it came, it came with a rush. Nowadays, the great majority of university teachers of English are specialists in some form of literary research.

As far as the teacher is concerned, the result has doubtless been good. There have been broader backgrounds, more accuracy in statement, less "bluffing"—in a word, more thoroughness; and the out-and-out scientists have set a pace in this respect which other teachers of English have had to follow. But curiously enough, while the teacher of English, and especially the professed scientist, has become more thorough, the students are said to be less so. How to account for so distressing a phenomenon!

Dr. Canby suggests one reason: "The truth seems to be that science in English literature has become so minute in its investigation of details, so scrupulous in the accuracy of even the most trivial statement, that the teacher who specializes in this direction despairs of dragging his classes after him. Scholarship for this scientist has become esoteric."

Dr. Canby might have added another reason which closely approximates the truth—such procedure in the consideration and study of literature is *not* science—it is *stupidity!* The true "scientist" is the one described in part by Dr. Canby's description and in part by his answer to his own, self-proposed question: What *is* teaching literature?" He answers:

It must be—at least for the undergraduate—instruction in the interpretation of literature; it must be teaching how to read. For if the boy is once taught how to turn the key, only such forces of heredity and environment as no teaching will utterly overcome can prevent him from entering the door. It is this that all wise teachers of English realize; it is that that the middle-of-the-road men try to put in practice. I give them this title because they do keep to the middle of the literary road,—because they understand that the teacher of English should avoid the extremes I have depicted in the preceding paragraphs, without despising them. He should master his facts as the scientist does, because it

is too late in the day to impose unverified facts or shaky generalizations even upon hearers as uncritical as the usual run of undergraduates. He should try to inspire his classes with the ideas and emotions of the text, for to teach the form of a book and neglect its contents, is as if your grocer should send you an empty barrel. He should not neglect the life and color which literary biography brings into his field. And yet the aim of the right kind of instructor is no one of these things. He uses them all, but merely as steps in the attempt to teach his students how to read.

The "middle-of-the-road"—surely the best place for all purposes—and yet, is it the happiest phrase to describe those who regard literature philosophically and endeavor, with their best energies, to teach it philosophically and as a true philosopher would? Are they "middle-of-the-road-men"—are they "Laboratorians"—or are they just plain teachers of English?" We note with much interest that Dr. Canby has restricted the title of his discussion to "Teaching English"—he might have called it, with a fair accuracy and much color, "The Middle-of-the-Road Men," but he refrained! Perhaps he hesitated to invite a quarrel over terms. If so, his was astute diplomacy. For whether one chooses to be a "Laboratorian" and pursue the philosophic, *i. e.*, truly scientific method in the discussion of literature with one's students—or to be a "Middle-of-the-Road Man" and to do the same thing—matters not a whit. The "Laboratorian" and the "Middle-of-the-Road Man" are of one mind and one purpose—they are urging forward a noble work shoulder to shoulder—and it would be a pity if they dropped their hands from the wheel and came to blows over their name while the ship's head fell into the trough of the sea. Both are philosophers of literature. Perhaps that is the best term to designate their unanimous agreement, and single mind and purpose. Both will agree to that designation. And whether you call it "The Laboratory Method" or "Keeping to the Highroad—the Middle of the Way"—is

of no consequence beside the great fact that both are teaching the same thing—the intelligent reading of pure literature—both are following the highroad of true philosophy—are faithful to their functions as teachers—and are succeeding in most comforting measure in bringing light to the mind and solace to the heart of him upon whom they have conferred power over good books. In this they are philosophers. Let us call them so!

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SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL

(Continued.)

THE CHRISTIAN IDEAL

Christ rarely uses the negative method. He never denounces the individual. When He denounces, it is a general denunciation of evils common to a class. "Woe to you, scribes and Pharisees, hypocrites; because you are like to whitened sepulchres."²⁸⁴

The negative method which entered so largely into Pagan motivation appealed not to the intellect but to the will. It simply blocked up the channel for the outflow of nerve energy forcing the current through other channels. The Christian teacher knows that, though he can block the channel, he cannot annihilate the current. It will flow out through some channel, perhaps more anti-social or self-degrading. The positive method, the one used by the Master, is also the ideal method to the mind of the Christian teacher. This method appeals to the intellect by arousing feelings of brotherly love, appreciation of the beauty of high conduct, etc. This positive method opens another channel for the outlet of the nerve-current and a more desirable one.

The Christian teacher's aim is to build up character and therefore he recognizes that while the negative method must be used at times in the case of very young children or to prevent positive evil, what is desirable and good should not be associated with what is painful. But, if the negative method of punishment should be used to coerce the will to make the intellect lend itself to the acquiring of knowledge which is useful and good, a painful reaction is associated with a desirable line of activity. This was not Christ's method. Denunciation and the pain it caused was associated only with what was vicious

²⁸⁴ Matt., XXIII, 27.

and highly reprehensible and, then, inhibition was used only as a last resort.

To the Christian, discipline exists for the sake of building up character; to develop strength of will and docility of will at the same time; to enable the child to obey a law because it is a law. *Fiat justitia, ruat coelum.* But the Christian obedience to the law is not obedience to the letter of the law, as with the Jews, but primarily to the spirit of the law. "The letter killeth but the spirit quickeneth." It is not formal obedience merely but obedience of heart and mind, not lip-service, nor self-prescribed service as with the Jews. "And in vain do they worship me, teaching doctrines and precepts of men. For leaving the commandments of God you hold the traditions of men, the washing of pots and of cups: and many other things do you like to these."²⁸⁵ Thus the Jews failed through their stubborn tenacity to self-imposed, minor regulations, wrongly thought to be prescribed by the "Law," while the fundamental virtues were neglected. In Sparta, again, obedience to the law was not free obedience. That it did not build up character was evident from the fact that, when away from the vigilance of his own laws, as we showed above,²⁸⁶ the Spartan of all men was the most lawless.

While an appreciation of the aesthetic enters into the Church's every activity, as seen in the beauty of her liturgical services, the magnificence of her sacred edifice, etc., yet, outside the power beauty has to raise the mind to contemplate the Source of all beauty, to raise the thoughts above the sordidness of what is purely utilitarian, etc., the Christian knows that beauty consists primarily in beauty of soul. The Christian knows that the most decrepit and deformed body may be the abode of a soul capable of the most exalted aspirations. The Athenian Greeks worshipped²⁸⁷ physical beauty and so highly de-

²⁸⁵ *Mark*, VII, 7ff.

²⁸⁶ p. 35.

²⁸⁷ Cf. p. 42 above.

veloped was their aesthetic sense to the exclusion of the spiritual that they could not associate goodness or virtue with an ungainly body.

But endless comparisons could be made between the two systems, one the ideally perfect, if strictly adhered to; the other, imperfect in its foundation and, therefore, in its whole superstructure.

One more point we would note. The Romans²⁸⁸ trained for excellence in the avocations of this world alone. Christ asks the question which the Christian child can answer better than the pagan philosopher: "What shall it profit a man, if he gain the whole world, and suffer the loss of his own soul?"²⁸⁹

This brings us to the constructive side of this chapter, to the question, how did the Master teach? What was there in the manner of His teaching that made the five thousand follow Him into the desert, forgetting the obvious fact that they were becoming hungry and fatigued and that they had brought "no bread." No doubt, it was in large part the infinite charm of His Personality, but what concerns us most here is His method of instructing those who were thus drawn to follow Him.

In the first place we have the testimony of both St. Mark and St. Matthew: "Without parables He did not speak to them."²⁹⁰ The Saviour never begins by stating an abstract principle or law. He embodies His teaching in concrete form and in such a manner as to appeal to the feelings and to the previous contents of the brain, the ap-perception masses. He utilizes the instincts; He puts His teaching into germinal form capable of development. When Christ wished to bring home to His hearers the lesson of the patience of God in dealing with sinners, He prepared them to receive the lesson by arousing interest and readiness to believe His Divine Word through the

²⁸⁸ Cf. p. 48 above.

²⁸⁹ Mark, VIII, 36.

²⁹⁰ Matt., XIII, 34; Mark, IV, 33.

working of miracles. On the same day, the Sabbath, He cured the man with the withered hand,²⁹¹ and "many others followed Him and He healed them" and cast out a devil, "and all the multitude were amazed." Then He tells them the simple but wonderful parable of the cockle and the good seed.²⁹² He appeals to the familiar objects of sense around Him. The Saviour and his disciples had gone "through the corn on the Sabbath; and His disciples being hungry began to pluck the ears, and to eat."²⁹³ The parable, then, must have been related in a country place with the ripe, full ears of corn (wheat) waving round. The Teacher knew the dread the husbandman has of cockle because of its perniciousness in yielding so much seed, thus multiplying with alarming ease and hence sapping the desirable mineral content from the soil. He knew it was furthermore dreaded, since, if ground with the ripe grain, it caused sickness to those who ate the flour. Thus was appeal made to their experience and to their feeling, perhaps, as well. Then the sower sowing the seed, the oversowing of the cockle, the surprise and chagrin it would cause the husbandman to find cockle springing up where he had sown only good seed and the inutility of trying to pull out the cockle, the roots of which would be so interlaced with the wheat, without injuring the latter. All these facts appealed to them and were readily understood and accepted. But this was as far as the multitude could follow Him for the present. He had aroused their interest and also that laudable curiosity which normally is a concomitant in the brain with partially known truth apprehended as good. But they were not yet ready for the application of the parable. Christ follows the first with two more parables,²⁹⁴ developing the same truth, one the comparison of the Kingdom of Heaven to a mustard

²⁹¹ Matt., XII, 10ff.

²⁹² Matt., XIII, 24-30, 36-45.

²⁹³ Matt., XIII, 1.

²⁹⁴ Matt., XIII, 31ff.

seed; the other, the comparison of the Kingdom of Heaven to leaven. All three parables, as we see, were drawn from objects of familiar everyday experience. This, no doubt, was primarily in order to make the comparison meaningful, but also, we think, in order to recall to memory in the future the Saviour's teaching whenever these same objects of sense were presented. The application of the parable was too hard for them as yet. Had He told them that the cockle represented sinners, it would perhaps have driven them to more scrupulous observance of the "letter of the law which killeth." Whatever His motive, the evangelist simply relates that He dismissed the multitude and went into the house, "and his disciples came to him, saying expound to us the parable of the cockle of the field."²⁹⁵ Then He explains to them alone the significance of the parable. The Perfect Teacher gave to each of the two classes, the mixed multitude of tillers of the soil and shepherds together with His few disciples, and the disciples apart from the multitude, just such a degree of knowledge as each class had the capacity to assimilate. Thus Christ withholds an important fact until the minds of His hearers are prepared to receive it. His method takes into account all the laws of mental development that the past half century of psychological research has imperfectly formulated. The principles that especially appear in connection with this parable are the principles of assimilation and apperception. "The center of orientation in educational endeavor" is not the body of truth to be imparted but the needs and capacities of the growing mind.²⁹⁶ Saint Ignatius, Bishop of Antioch, in his Epistle to the Trallians, written during the last quarter of the first century of the Christian Era, says: "Am I not able to write to you heavenly things? But I fear lest I should cause you harm being babes. So bear

²⁹⁵ Matt., XIII, 36.

²⁹⁶ Cf. Shields, Ed. Psych., Wash., 1905. Chap. 25.

with me lest not being able to take them in you should be choked.²⁹⁷ Thus was the method of Christ passed on to the Christian teacher through the Apostolic Fathers. This principle, in application, forms a striking contrast to the Greek custom of giving to the youngest child Homer for his first book.

The fear that unassimilated and therefore non-fecund truth would be rather harmful than beneficial seems to us to be implied in the parable of the talents,²⁹⁸ the barren fig-tree,²⁹⁹ etc.

The truths that Christ imparted in the parables, as elsewhere, are not static but dynamic. They are great germinal truths suited in their unfolding to the capacity of the mind of the child of six or that of the adult scholar. Christ does not present isolated principles, guiding conduct, one by one, in such a way as to make it possible to memorize them and put them into practice before another principle is imparted. He presents great, germinal thoughts in concrete form and clothed in all the grace and persuasiveness of the parable or the similitude. He appeals to the feeling of parental love and care to make the multitude understand His love. "Can a woman forget her infant, so as not to have pity on the son of her womb? But if she should forget, yet will not I forget thee."³⁰⁰ This prophesy of the Messiah from Isaias is fulfilled in the New Testament—"I am the good shepherd."³⁰¹ "Having loved his own who were in the world, he loved them unto the end."³⁰² The great germinal fact of God's Providence for men is embodied in the parable of the lilies of the field.³⁰³ When He wishes to bring home the consoling fact that all our prayers are answered, He ex-

²⁹⁷ St. Ig. Epist., Tral. 5.

²⁹⁸ Matt., XXV, 14ff.

²⁹⁹ Luke, XIII, 6ff.

³⁰⁰ Is., XLIX, 15.

³⁰¹ John X, 11.

³⁰² John XIII, 1.

³⁰³ Matt., VI, 28ff.

presses the truth under the easily understood metaphor of "asking" and "knocking." "Ask, and it shall be given to you; seek,, and you shall find; knock, and it shall be opened to you."³⁰⁴ But lest the asker might doubt, He compares His love to the love of a father for his son. He appeals to their feeling of paternal love. "What man is there among you of whom if his son shall ask him bread, will he reach him a stone? . . . How much more will your Father Who is in heaven give good things to them that ask him."³⁰⁵ From the love and care of the earthly father, the love and care of the Heavenly Father are taught.

But examples might be taken from almost every page of the Holy Gospels. These principles, the embodiment of great germinal truths in concrete setting, appeal to the apperception masses, appeal to the interests and to the feelings, presentation of truth in such a manner as to be capable of being assimilated at once, are some of the principal ones that find expression in all books on teaching³⁰⁶ which aim, however imperfectly, to embody the method of the Great Teacher.

One more point of contrast between the Pagan, the Jewish, and the Christian educator stands out prominently. The large part played by inhibition in the two former types of schools has been discussed. The ideal Christian teacher knows that love and joy, and freedom, except in what is sinful or anti-social, are the natural companions of the child and are as necessary for his mental and bodily development as warmth and moisture and freedom from undue restraint are to the flower. When the apostles would have kept back the little ones from the tired Master, He rebukes them and gives expression to what may be termed the Magna Charta of childhood: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."³⁰⁷

³⁰⁴ Matt., VII, 7.

³⁰⁵ Matt., VII, 9ff.

³⁰⁶ Cf. Shields, Prim. Meth. Wash., 1912.

³⁰⁷ Mark, X, 14.

CHAPTER IX

CONCLUSION

As we look over this work in retrospect and try to formulate the main facts brought out, one fact that stands out prominently is the overwhelming dominance given to the play of a single instinct—emulation. We maintain that this is an instinct whose cultivation through stimuli outside what the individual himself normally meets is unnecessary and undesirable, that it is overcultivated in the large mass of men without conscious cultivation, that despite the spread of the Gospel with its message of the common brotherhood of men, emulation, finding its satisfaction in amassed wealth to the exclusion of others, in positions of trust held worthily or unworthily, etc., is the basis of many of the social evils of today. Nowhere, in our study, down to approximately 100 A. D., except in Pagan educational sources, could we find any attempt at justification for its cultivation, though its power to sustain effort is dwelt upon by educational writers of the Renaissance and the early modern periods, and neither the Old, nor the New Testament ever put forward this motive as an incentive to effort.

Next, it seemed that the system of state assumption of the right of parent to educate, in Sparta, led to many undesirable results. Among these we would mention the weakening of the family bond. Then, Sparta's constant vigilance from birth to death, making the free moral act of an individual an impossibility in effect, and making it almost inevitable that if the prop of state supervision were removed by going outside the state, the citizen would, as he actually did, become the most lawless of men, was deplorable in its consequences. In contrast with Sparta's code of morals, the Christian code would class all such acts done under

the stress of vigilance simply, compulsion, or routine, as non-moral; therefore, the lowest grade of human acts on the border land past the purely animal.

Physical strength in Sparta and perfection of body in Athens, being at a premium, the result was that life sank to the stage where only the "fittest survive." Infants were ruthlessly exposed, as we saw.

Then the life of the woman was held down to almost the purely animal level in both Sparta and Athens. She had not even the primary right of mother to raise her offspring. The state in one case and her husband in the other gave her the *privilege* to see grow up to manhood or womanhood the infant which she bore. This deplorable and unnatural condition existed also in Rome, as we saw.

The total disregard of property rights in Sparta would to us be reprehensible, though there can be no doubt that property was not so carefully differentiated in Sparta as it is in a modern commonwealth.

Then, the training to meet attacks from only one side, the pain side, in Sparta and the lack of training to meet attacks from the pleasure side was wholly contrary to the laws of life. Expression of physical pain is a consequence of a highly developed nervous system, and while the man who shrinks from bearing any pain is a coward, still, bearing excessive pain unflinchingly is not normal. The Saviour Himself prayed—"Father, if it be possible, let this chalice pass away from me," yet, resigned to the will of the Father, he adds, "Not my will but thine be done." The Christian is taught to bear the pain sent to him by the will of the Father for his chastening, with resignation; the Pagan was taught to bear pain simply as a test of animal endurance. Self-imposed pain, if excessive, or undirected, in the Christian code of morals, is reprehensible.

The Christian training is primarily to meet attacks

coming from the pleasure side—not bearing pain unflinchingly but the direction of thought, word and deed so as to live spotlessly under the eye of a just Judge.

Next, that almost exclusive training in Athens for perfection of body and their extravagant praise of the beautiful in physical form, led, as we indicated before, to the love of the sensual. Besides, that undue liberty given the Athenian with no code of morals and no standard but the aesthetic, made him a volatile man, easily swayed by every novelty.

Rome's training for simply the proper fulfilling of the duties of business or avocation lacked that spiritual objective which Christians have and which supernaturalizes all their ordinary duties. Lacking this mooring, they lacked all.

In conclusion it must be admitted that the life of the Pagan child in the countries studied was not an enviable one. His being given a chance to live at all was problematic. His tasks were highly unfitted to the child mind. The motives used to hold him down to these unchildlike tasks were deplorable. These are some of the large facts that stand out darkly and prominently in pagan education.

The Hebrew ideal, as we saw, was high, obedience to the behests of Jehovah. Their limitations, we have already discussed—principally, narrowness in their interpretation of the "Law."

Christianity in teaching the dominance of the spiritual and the intellectual over the physical has struck at the roots of the evil in Pagan training; in proclaiming the dominance of the spirit of the law rather than the letter merely, it has struck at the roots of the failure in Jewish education. It has freed woman from a life little above animal existence, it has given to all children born into this world the right to live, it has surrounded the life of the child with joy and has lightened his labour of

acquiring his social inheritance by utilizing the God-given instincts. The Christian ideal is perfect, being moulded and modeled on the perfection of the Master; the limitations are those imposed by the working out of any ideal in these our limitations of time and space.

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(The End)

THE MOTIVATION OF SCHOOL WORK *

"I don't see any use in studying this old stuff! What's it good for, anyhow?"

Every teacher hears this rebellious challenge now and then. It seldom comes from the beribboned, prim little lassies whose names stand high on the Good Conduct Roll; instead, it breaks forth from the impatient soul of some shock-headed urchin, hunched sullenly over his grammar or his musical catechism. And woe to the teacher who acts as if his question personally aggrieved her as an act of *les majeste!* Woe to her if she makes damaging comparisons between the sturdy rebel and the smugly studious little girls that follow her sheep-like over any educational stile she chooses. Let her, instead, admit frankly that the boy's mental attitude, however inconsistent to her, is far more valuable and promising than the unthinking docility of the aforesaid girls. Children ought to ask why.

The fact is, that normal *human beings hate futility and blind effort.*

Some grown-ups have lived in a cage of routine of social convention so long that they never pause to question why they do anything. Habit grows on them till they are, perhaps, ninety-nine per cent machinery. But children are not like that, thank goodness. They want a good and immediate reason for everything they do and study. If a thing is good fun, that is reason enough for them; if it is not entertaining, it needs to strike them as exceedingly useful for practical purposes. In other words, anyone who teaches a child should make a definite appeal either to his play instinct or his work instinct.

Are there some teachers who accept the curriculum as passively as a grinder accepts whatever grist is offered; who teach mechanically day after day with no more definite aim than to go through certain motions

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and receive a certain salary; who are indignantly helpless when some pupil throws a pebble into the school machinery by asking *Why?* Are there some parents who treat their children in the same way? Are there some children who leave the public schools with minds blinded and benumbed, because they have so long simply done as they were told, studying material which has for them no *present* meaning and usefulness, and which they have no motives for studying except the most artificial *school* motives?

To all these questions the frank observer answers, Yes. There is in some schoolrooms a decided lack of proper motivation of the work. Let a teacher ask her pupils why they are going to school, why they are studying any given subject, what they think of the value of that subject. She may discover that many of them have no motives but artificial, thought-killing ones. Many children will say that everybody goes to school; that the truant officer would get them if they didn't. They are studying to avoid punishment, to please the teacher or their parents, to win headmarks, prizes, praise or reward of some kind, and to get ahead of some rival. Other pupils will give thoughtful and suggestive answers that will benefit the teachers.

Perhaps someone will declare that the motives I have named are deeply rooted in human nature, and that the school has to rely on them. True enough; but why rely on them only? Are they the best ethically? Fear of punishment, love of praise and reward, rivalry, and pure imitativeness are not *intelligent* motives; of themselves they do not develop either conscience or practical judgment. It depends entirely on environment whether they lead a child to success or disaster. The teacher who appeals only to these instincts will develop the pupil's vanity and jealousy as much as his obedience and affection. On the other hand, she fails to develop his judgment, his ambition to do and learn things for their

intrinsic value, his power to test and use theoretical knowledge.

This very searching question the public is now asking of the teacher: "Are you training our children so that they will go on learning *independently* after they leave the schoolroom?" It is a stupendous error to believe that *any* motive which will make children study is a good motive. If that motive stupifies their initiative or warps their moral natures, it is not a good motive, no matter how much faithful conning of dog-eared text-books it secures. A stimulus which will work only in the schoolroom may be almost as dangerous to the normal development of the mind as some drug habit would be. The reasons why children do anything are fully as important as what they do,—often much more so. The teacher who relies on her personal charm to win good work from her students may secure excellent *temporary* results, but she falls short of motivating the work properly, so as to develop independent minds and characters, world-shapers. The boy who digs at his grammar this year merely because Miss Brown praises him and flatters him charmingly, may balk suddenly next year if Miss Jones happens to attract him less. Miss Brown should use her tactfulness to help him find practical value and interest in the grammar itself.

The teachers or parents who offer some prize or reward for learning a given thing, may, despite the best intentions, be crushing out healthier and finer motives than the one they are appealing to. If rivalry is urged too far, very ugly results may be expected. Jealousy, cheating, distrust, even hatred, may result from a strenuously contested match of any kind. Teachers should watch keenly the play of motives and appeal to the most useful and the noblest ones that are at all practicable.

One of the basic problems of the school is how to interest children in subjects of which they will have little practical need until they are grown. With very little

children the play instinct has to be utilized. Learning must be made a game, something in which they can imitate, dramatize, "pretend," and use their little, restless bodies. But from the very first children can be led to motivate their reading and writing lessons. If the mother or the teacher reads a charming story now and then, and suggests that as soon as Margaret can read, she shall have a certain book or magazine all for her own, Margaret learns to regard reading as the key to a treasure-house. And what fun it is to get letters, * * * real ones, not the kind that just have to be written at school and don't go anywhere to a really-truly person. The more eager children to read and write, the more quickly they will gain the power to use books. It is marvelous to see the skill of good primary teachers in devising educative games and in motivating reading lessons.

Arithmetic also lends itself easily to motivation. The alert teacher can link it to the buying and selling done by the pupil's own parents, to the occupations of the various families represented, and to all sorts of occupational games. The children can be farmers, grocers, bookkeepers, dressmakers and carpenters, until they realize dozens of uses for arithmetic. Just because of its obvious usefulness and its logical satisfactoriness, arithmetic is popular with boys. They seldom need to ask what it is good for.

History and civics should become a training ground for citizenship. Intelligent patriotism should be the chief aim of teaching these subjects, and they should be linked constantly to the events of current history, on the one hand, and to local government on the other. Dramatizing historical events and organizing the school into various departments of government are good devices to make history and civics real to children. They understand and remember what they have acted out. It has reality for them.

Many a child overburdened with "map questions" and

tongue-twisting names has wondered what geography is good for. But if the teacher uses sand piles, clay modeling, and little exploring trips to give the earliest notions of topography, and then has the children make maps of the school grounds, their own homes and the nearest farms or towns, they will learn to read the maps of states and continents. Many children cannot *translate* a map at all, and therefore have not the faintest conception of its usefulness. They need to make dozens of simple, crude little maps of their own in various kinds of material for purposes invented by teacher and class. The laborious copying of minute maps from the geography is fortunately a much rarer school exercise than it used to be. Highly complex and minute maps are bad for both eyes and brain, and leave no definite ideas of their use and meaning.

Commercial geography can be made real by having the pupils find out where the staples used by the family are grown or manufactured, and think out reasons why these places were favorable. Some of the leading industries in the vicinity can be studied at close range.

There is no need of discussing motivation in detail; any experienced teacher can invent plenty of methods and devices to solve her individual problems, once she has recognized the constant demands of the child to know *why* a certain thing should be learned. Nothing is more stultifying than to study that for which one sees no use. In every possible way children need to see the practical bearings of their lessons. Teachers and parents should cooperate in providing and even inventing opportunities for children to *use* what they study. The grown-up who repulses a child's offer to help by saying, "Run along and play, you make more trouble than you're worth!" is doing incalculable harm. The old educational fallacy held that one should spend certain years simply learning things in *theory*, and then should leave the book-world forever and devote his life to *practice*. Learn by doing,

and make books and muscles cooperate all through life—this is the present educational doctrine.

It would, of course, be useless to lecture to one's pupils about the value of certain kinds of training. They must be led by questions, anecdotes, and suggestive comments to discover these values. The very assumption that everything is to be studied for its usefulness and not merely because some grown-up says it must be, tends to develop self-respect, independence, thinking power. Instead of being snubbed when they ask, "What's the good of this?" children should be trained to find out what everything is good for. With the less obviously useful subjects, the teacher should present their value before the pupils have time to develop pugnacious obstinacy and distrust. For instance, if all the teachers from the primary grades up should try definitely to make children love their mother tongue as such, how much easier it would be to teach grammar, rhetoric, and composition. Such a story as Daudet's little masterpiece, "*The Last Class*," illustrates beautifully the tremendous influence that can be exerted through an intelligent love of the native tongue.

One of the chief advantages of motivating school work is this: motivation leads children to correlate all that they learn. In looking for the uses of any one kind of knowledge, they not only link the facts of that subject, but they connect these with the community life, and they weave together what they learn from the whole curriculum. A motivated lesson inspires definite effort and independent judgment. Why make children swallow blindly instead of really thinking?

But the most important reason for constant motivation is this: civilization itself is the cumulative result of intelligent choice through the centuries. The child who spends his formative years in a school atmosphere that fosters blind and spineless obedience, on the one hand, and sly rebelliousness on the other, does not make a good nation-

builder. But let children learn to demand reasons for what they do, uses for what they learn; let them develop conscience and judgment, and they will become full-grown human beings.

Strength of character, nobility, success in the highest sense, are to be won or lost in the daily work of the schools. The boy Lincoln resolves upon absolute mastery of grammar and geometry; the man Lincoln wins imperishable glory by living out his resolve to tell the *whole* truth and to do his *whole* duty. The motives that are now turning the wheels of daily routine in thousands of schools today, will tomorrow give both force and direction to the machinery of the nation.

Ethical intelligence is the supreme need of the individual and of society—the trinity of judgment, heart, and will, blended into one, through long training of motive. Realizing this, what teacher would be content to threaten, flatter and bribe children into doing their tasks, when she might teach them to work from the noblest ambitions? Why not help them to find both a practical application and a healthful motive for all they do?

ELIZABETH HODGSON.

RELIEF FOR STARVING BELGIUM

It is the duty and the privilege of THE CATHOLIC EDUCATIONAL REVIEW to lend its pages to the great work of arousing our people to the importance of taking immediate action towards the relief of the millions of non-combatants who are facing famine in Belgium. To this end, we publish here:

AN OPEN LETTER TO AMERICAN CITIZENS FROM FATHER BERNARD VAUGHAN

Dear Friends:

It would never occur to me to make bold to write you an open letter were I not invited and urged to do so by the Commission for Relief in Belgium, made up of names which command not only my respect, but also my services.

As you are well aware, the Commission for Relief in Belgium is formally recognized by the various governments as the voluntary institution set up for the transmission of foodstuffs into that famine-stricken country. Indeed, it is the only channel through which food can be introduced and distributed to the seven millions of people dependent upon it for their existence.

If I had the eloquence of men and of angels, it would be altogether impossible for me to find language in which to tell you of the splendid work that is being done in London by this noble band of American business men for the relief of a starving nation. These gentlemen have created the biggest food supply business the world has yet seen. It is scarcely an exaggeration to say that no commercial undertaking of the same magnitude has ever been organized and set in working order in so short a time.

Bear with me for a moment while I remind you that thirty-eight steamers are carrying on the high seas 128,000 tons of relief supplies valued at over eight million dollars. Think of it, this is being done by American citizens, for the moment resident in London, supported by their fellow countrymen in the United States, who are responding to the Commission's appeal with a lavish generosity worthy of the best traditions of your glorious republic.

One of the proudest victories achieved during the present life-and-death struggle has been won by a mere handful of American citizens invited by Dr. Page to provide the means of living to a whole nation. Nor can I withhold the name of Mr. H. C. Hoover, who has been appointed by your energetic and enterprising Ambassador as chairman of this people-saving committee. On it I read, among other names, those of Colonel Hunsiker, Captain Lucey, John B. White, Edgar Richard, Millard Shaler, Lindon W. Bates, Robert McCarter. I wish space allowed me to give prominence to every name on this commission. I should like to write them up in letters of gold on all the Senate Houses throughout the States. The members of this committee have enlisted the services of the British and Belgian Governments, of the Spanish and Italian peoples, and are carrying out their ingeniously organized business with the sanction and, I may add, the help of the German Government itself. The committee has the assistance of the Comité National de Secours, with its network of distributing centers throughout Belgium. Experts calculate that to avert the extinction of Belgians through starvation 60,000 tons of wheat, 15,000 tons of corn, with 5,000 tons of peas or beans, together with other foodstuffs, must be passed into the country monthly. If this supply is kept up every starving citizen may feel sure of getting each day about one-half a soldier's ration—ten ounces. If this supply is to be maintained, there must flow into the Relief Fund more than a million dollars a week, practically five million dollars a month.

Whose proud privilege is it to supply this sum during the present winter? Belgium can do little or nothing. France and England are already overweighted: together with the Dutch they have more than one million refugees on their hands. Clearly enough, if the brave Belgians are not to be starved out of existence, they must be fed by the Americans. God Almighty, it would seem, has charged you with this mission, deputed you to this work. Never was there a more deserving or a more urgent one. So pressing and so wide is the need that no other people on God's earth but yourselves can cope with it. But you are accustomed to handle great propositions, the overwhelming character of which, while it may dismay others,

on the contrary serves to inspire you. With a hundred million of free and generous citizens to appeal to, I feel confident that this American scheme for the relief of famishing Belgium will be carried forward, as it were, on a tidal wave across the Atlantic to the voice crying for help from you, to whom never was an appeal made in vain. Above the din of battle and beyond the cry of his people I hear the voice of Albert the Great, King of the Belgians. Borne upon the waves of the Atlantic, I hear this royal message to you: "To me it is a great comfort in this hour of sorrow and misfortune to feel that a great-hearted and disinterested people is directing their efforts for the relief of the distress that has fallen upon the unoffending civilian population of my country. Despite all that can be done the suffering of the coming winter will be terrible, but the burden of it will be greatly lightened if my people can be spared the pangs of hunger with the ravages of disease almost inevitable to it." His Majesty closes this winged message with these pathetic words: "The whole-hearted friendship of America shown to my people at this time will always be a precious memory."

Dear friends, let me conclude this open letter to you with the expression of this thought which has been uppermost in my mind while writing it. I have felt all the time that so tremendous are the claims of Belgium upon the whole world for the magnificent example it has set us of loyalty, patriotism and honor that really it matters little who wrote this letter to you. I am but a gramophone unwinding one of the noblest records that ever touched an audience to tears—it is record-telling the noble story of the work being done here in London for relief in Belgium by Mr. Herbert Hoover and this commission, made up under the presidency of your American Ambassador, of representative American citizens at present resident in London. I have the honor to be

Your faithful servant,

BERNARD VAUGHAN.

P. S.—This moment, after writing this letter, the news reaches me that Mr. John Wanamaker, of Philadelphia, has chartered the steamship "Thelma," with the object of enlisting the services of his friends in purchasing food-stuffs and sent it for the relief of Belgium. May God

bless him and all other American citizens engaged in their divine mercy-work.

The Commission for Relief in Belgium comprises the American Commission for Relief in Belgium, the Spanish Commission for Relief in Belgium, the Italian Commission for Relief in Belgium and the Comité National de Secours et d'Alimentation. The executive office in New York is at 71 Broadway. The officers in charge are Lindon W. Bates, vice-chairman, and Robert D. McCarter, honorary secretary.

The American committee sent out the following announcement on January 11:

The Commission for Relief in Belgium, officially designated as the sole agency through which food and supplies may be brought into Belgium, is undertaking the task of feeding from six to seven million people over a period of several months. Of these six million people, 1,400,000 are destitute and are being fed from public canteens.

The response of America to the appeal of stricken Belgium has been gratifying, but the fact remains that there is still an urgent need for further and continued contributions if America is to save Belgium from starvation. The commission has a commissary undertaking which requires the dispatching of a shipload of food every other day. It is transporting, free of cost, the foodstuffs collected for relief by various organizations and individuals throughout America.

Many leading American citizens both here and abroad—official and unofficial—are volunteering their services in this big undertaking. A large number of States are sending special shiploads of foodstuffs; national organizations, representing six million women in America, are giving their active support; the Postoffice Department, express companies and the railroads are doing their part.

Postmaster General Burleson has permitted the posting in the 65,000 postoffices throughout the United States of a placard giving detailed instructions for sending food packages and clothing, and for obtaining a refund of the

parcel-post expense. Similar directions have been posted in the 35,000 express offices, represented by the Adams Express Co., the American Express Co., the Wells-Fargo Express Co., the Southern Express Co., the Great Northern Express Co., and the Northern Express Co. On both the express and parcel-post placards will be found a list of the collecting agents in the various States.

FOREIGN MISSIONS

The first priest from the new American Seminary for Foreign Missions was ordained Tuesday, November 10. The ceremony took place at the cathedral in New York and Cardinal Farley officiated.

The newly ordained, who holds the enviable distinction of being the first of what all Catholics hope will be a long and memorable list of American apostles from Maryknoll, is the Rev. Daniel Leo McShane.

Father McShane is a native of Columbus, Indiana, and received his classical training at St. Joseph's College, Rensselaer, in that state. He entered St. Mary's Seminary in Baltimore five years ago as a subject of the Bishop of Rockford, Illinois, and three years later, when the American Foreign Mission Seminary was opened, offered himself, with Bishop Muldoon's generous endorsement, as one of its pioneer students.

Father McShane's ordination is a significant event and marks a new development of Catholic life in the United States. The Church has long been struggling to execute the Last Will of her Divine Founder by carrying the Gospel to the Gentiles; and her success, in view of poor material equipment and lack of wide-spread interest, has been considerable. Until now, however, nearly all of her missionaries have been recruited from Europe, especially from France and Belgium, and in recent years from Germany, Holland and the British Isles.

Catholics of the United States have had practically no representation in the Foreign Mission field, at least among the heathen peoples, and the new American Seminary was established by the hierarchy to meet this need. It did not come a day too soon, and the pity is that it did not come some years earlier, for today we witness the spectacle of hundreds of French missionaries summoned back to their native country for war service, never

perhaps to return, while the sources of supply all over Europe are at least temporarily cut off, with colleges and seminaries turned into barracks or hospitals.

The ordination of this first young American Apostle was to have been very quietly effected, but New York Catholics are keenly alive to the Foreign Mission idea, and the ceremony, which had been planned for the Cardinal's residence-chapel, was carried out in the great Cathedral. The entire student body of the Cathedral College attended, with a large body of the faithful, and among those present in the sanctuary was the well-known Mill Hill missioner—Rt. Rev. Bishop Biermans, of Uganda, British East Africa, and the Very Rev. John J. Dunn.

A deputation of students was sent from the Venard Apostolic School in Scranton, the first of several preparatory schools organized to supply students to Maryknoll.

Father McShane will not be sent at once to the Mission field, but will continue his studies, and until a mission field is assigned to the new Society, he will assist at one of its two schools.

A second student at Maryknoll, James E. Walsh (A. B., Mount St. Mary's, Emmitsburg), of Cumberland, Md., will shortly receive sub-deaconship, and it is practically certain that within three years at least seven young Apostles will be ready to leave their alma mater at Maryknoll to begin America's Apostolate to the heathen.

This is not a large number, but it must be remembered that a priest is not made in a day. Maryknoll opened its doors only two short years ago, and has already proved what some good Catholics were loath to believe—that our American youth are capable of making for Christ and for the spread of His Gospel as great a sacrifice as their brethren in Europe.

THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA.
Maryknoll, Ossining, N. Y.

DISCUSSION

NATURE STUDY*

Nothing gave me more pleasure and genuine satisfaction in my travels of the past summer than the glimpses I got of children's gardens everywhere. The world is surely moving in the right direction. They were everywhere, roof gardens, window gardens, back-yard and front-yard gardens, school gardens, garden cities, and everywhere there were children in them, standing and looking, bending over and pointing out things to companions, gathering vegetables and flowers. Among many others, I visited the garden of one little girl in Cleveland; it occupied part of a vacant lot next door to her home and was fifty feet square. Early in August it was a mass of bloom, asters and sweet peas, lilies and roses, with wonderfully well-grown tomatoes, lettuce and other vegetables at the rear. This was the third year she had had this garden and every plant in it seemed perfect. The first year she had sold about \$20 worth of flowers, plants and vegetables from her garden, the second, \$60 worth, and so far this year she had actually sold \$125 worth and hoped to bring the amount up to \$200 mark before the winter; her garden looked as if she would. Think of it! This is already at the rate of \$1,975 per acre, and if she succeeds in her ambition, the yield will be at the rate of \$3,160 per acre—and by a slim, little slip of a girl, fifteen years old. Mabel Musser's garden record for 1913 was \$250.83 actually sold from a garden fifty-two feet square. This is equal, as she figures it, to eleven cents per square foot, or \$4,791.60 per acre—possibly a world record by a child. But in all the garden the finest and best crop is the knowledge, and interests, the ideals and ideas in the life of the girl herself. She

* The following excerpts are taken from an address delivered by Clinton F. Hodge before the Wisconsin Teachers' Association.

was glowing and sparkling with love of her garden. She has developed strength of body and of mind, power to concentrate and patience to persist until the results are in hand, resource and ability to plan wisely and to work out the problems in her own way. She has made a good start on the road to knowing how to produce her own living by fundamental and wholesome industry. No matter where her lot is cast, she will be better able to surround her home with the wholesome comforts and beauties of the garden; and what a teacher she may be in a few years.

All this progress has meant change in subject matter, growth in ideas and advance in methods on the part of teachers. A whole new field, the whole out-of-doors, has been thrust upon them to teach. It is one thing to teach the easy little lessons in the easy little printed books and quite another matter to study and learn together with the children and to try to teach the big book of nature. Far too little thought has been given to this phase of our problem—teachers are expected to teach children to garden who have themselves never so much as thought of planting a seed of any kind; to lead their pupils in bird study who have never learned to tell a crow from a crocus or a hawk from a handsaw; to teach the trees who have never been taught rightly a single common oak or maple; and to teach insects who have never dared to look a single bug in the face. All this infinite wealth of nature dumped on them to teach, on the one side; on the other, courses and equipment, gardens and other facilities and opportunities for study at first hand in the normal schools of ten years ago, in which most of the teachers in harness today received their preparation, utterly inadequate or even absolutely nil. The public is making these demands on the teachers, and nothing can be plainer than the simple, commonsense proposition that the public must supply adequate instruction and equipment for their preparation to teach.

Two propositions thus become clear at the outset. We must adequately reorganize and equip our normal schools with laboratory, greenhouse and garden facilities, properly to fit teachers of the present and future, and, even of more moment just at present, we must offer every possible help and encouragement to the teachers already out in the work. This may be done through educational journals, State nature-study and biology leaflets, and really helpful, practical and inspiring lectures in institutes and the summer schools. Wisconsin has already set the pace in its Arbor and Bird Day Annual, a model of both inspiration and instruction; a happy union of art and science. Be liberal, the subject is well worth all we can possibly afford to spend on it, even in money, much more in life. To require bricks without straw was an outworn policy five or six thousand years ago.

Teachers cannot be prepared to teach nature-study by unkindly criticism. The first thing one is likely to hear when instruction in some new field is discussed is: "The teachers don't know anything about it." And this is too often said as if they ought to know. Fortunately, nature is too infinitely vast and manifold for anyone to know it all, and the more one really knows the humbler he becomes and the more careful of the feelings of others, because he realizes how little of the whole he ever can know and how dependent on others he must always be for what they may have been able to have learned. Hence the best preparation to teach is the humble spirit, eager to learn, but free and glad to tell another "I do not know." And why not give the pupil the pleasure of finding out and telling? Nature-study reduces to instant absurdity the silly, shallow notion that the teacher ought to know everything. The sum of the knowledge of nature of all mankind, all learning, all science for thousands of years, is only a minute fraction of what remains to be discovered. If everybody knew everything, what a pretty pickle we would all be in! Nobody would have anything

-to tell anybody else and human society would be on a level with a bank of jolly little clams in the mud.

A friend returning from abroad told me that a well-to-do Frenchman in Paris had asked him: "Well, now, is America in New York, or is New York in America?" I was perfectly delighted to hear it. How well I remember the endless, dull, deadening grind of geography in the district school—the wearisome map-making, the everlasting parrot-like telling over and over of boundaries, cities, rivers, mountains, industries and productions. That was some years ago, of course, but I have been told that it is a hundred times worse and more of it now. Oh, man is the only animal on the face of the earth that compels its offspring to learn for the pure torment of learning. From all this dull black misery of useless memory cramming just one bright star, to me a star of hope and inspiration, shines in my soul even to this day. One teacher, her name was Miss Hunt, the only teacher I ever had whom I really loved and would run my little legs off to do, fetch or find anything for Miss Hunt, told us that *she did not know the source of the Nile!* that a great many had tried to find it, but could not, that she did so wish somebody would discover it. This was the only thrill I got from all the years of geography. It kindled my infant soul and I vowed then and there, "when I got big," I would discover the rising place of the river Nile.

In nature all about us, however, we have thousands of things of more vital interest to us than the discovery of the source of the Nile. Why not tell our children that we wish they would find them out and give us all they are able to discover? This attitude and spirit would mean the very breath of life to our whole system of public education. Why is it that Louis Agassiz is the intellectual grandfather of every biologist in America? Because he told his students what he did not know and asked them to find out and tell him. And then:

"*His magic was not far to seek, he was so human.*"

If there is just one element in the preparation of teachers for this work that I could have each one possess for the asking, it would not be that they wear themselves to the bone trying to learn everything in creation, but that they become "as little children," saturated with the spirit of little children and come to heartily enjoy studying and learning together with their pupils. Of such, verily, is the kingdom of heaven of nature-study. From what a burden of cram and sham, pretence and bluff would this not set us free, if every teacher in the land could be glad to say: "I do not know. Does anyone in the class know just the best way to plant a grape-vine? Who will volunteer to find out all about it and tell us?" Comfortable and vital honesty between teacher and pupil will be the instant result; they will be truly and sincerely working out their problems together, and not until this blessed condition is secured can we hope to have the best teaching of science.

The definition of "Science" as classified and arranged knowledge, cut and dried hay of the mind, baled and mowed away in books—may have some meaning to the adult who works with it; but it is utterly dead to the child. Lessing's definition of Science as "The eternal struggle of the human mind after truth" is the only one a child can understand. The quest, the hunting, the "struggle" is the thing. We rack our poor brains to invent puzzles, artificial and trifling, while here all about us are the "Riddles of the universe"—all tingling with vital significance. To solve them is what we are here on this earth for—lessons sent us to learn in three-score years and ten. Lessing saw the point clearly when he defined science, and he says, as you know: "If God were to hold before me the truth itself in His right hand and the struggle to find it out in His left, and ask me to choose, I would humbly bow before the left hand and say, O Lord, for Thee alone is truth, give me rather the struggle." Every child, and everyone else who is not a book-word eating, mental parasite, would do the same.

This, then, is the first great essential in the preparation of a teacher—the ability, the knack, the spirit of *working out problems with the pupil*. Compare in effect on the class such assignments as the following: "Tomorrow you will commit to memory and recite pages 21, 22 and 23" and: "Come on, let us all study this and see who can find out the most about it and each may have the chance to tell what he has learned in the class tomorrow."

Knowledge with this spirit and attitude is wisdom—above fine gold, rubies and diamonds—which draws all men to itself. Knowledge without this spirit and attitude is sure to be disagreeable, uncomfortable, of the kind that "puffeth up," which repels and tends to separate pupil and teacher.

Huxley never wrote a truer word; indeed, no truer word has ever been spoken in education than this: "Knowledge gained at second hand from books or hear-say is infinitely inferior in quality to knowledge gained at first hand by direct observation and experiment with nature." We have always, everybody always and everywhere has a proverbial distrust of "book larnin," but until recent years how much of any other kind of "learning" have we had in our public schools? Even yet the toils of the books threaten to crush and strangle the life out of our education, like the serpents of the Laocoön group. With the apple trees in full bloom all around them, a teacher asked her class to write a description of an apple tree. The class gathered about at the close of the lesson and asked her for references to books on the apple tree. She told them to refer to the apple trees. The results, however, showed that they all went to the library and copied their descriptions out of books.

Dr. Jean Dawson, of the Cleveland Normal School, has just made a remarkable series of tests for knowledge of the most common outdoor things, remarkable, I mean, in showing present conditions. About seven specimens—

staple grains, beans and common vegetables, common household plants and branches of common trees—were numbered and passed around the class entering the normal school, graduates of the high schools and even of colleges. The specimens were large and typical and the pupils handled them at will and were not hurried in their work. A few typical cases follow:

- 2% did not know shelled white beans.
- 20% did not know bean plant.
- 4% did not know clover, of any kind.
- 10% did not know a dandelion plant.
- 67% did not know a radish plant.
- 91% did not know a parsnip plant, with little parsnip.
- 44% did not know a potato plant, with little potatoes.
- 22% did not know a tomato plant, with blossoms and green tomatoes.
- 52% did not know a lettuce plant, with roots, leaves and head.
- 51% did not know a squash vine.
- 60% did not know a cucumber vine, with leaves, blossoms and little cucumbers on it.
- 79% did not know a burdock.
- 92% did not know a ragweed.
- 79% did not know wheat in head.
- 43% did not know wheat kernels in hand.

The figures might indicate that these students have a low grade of intelligence or that such material was not common in their environment. Neither is the case. An average of 85% standing is necessary for admission to the Normal School. Cleveland is known as the "Forest City" and is truly a city of homes and gardens. All the specimens were gathered within a few rods of the school building and grew, many of them, in profusion everywhere. One of the young ladies had always had a garden at her home and spent many of her summers on a farm, where all the specimens on which she was examined grew in abundance, but her average was no higher in the test than the other members of the class. Although her

average standing had been 91 in high school and she has spent one successful year in college, she did not know an elm, apple or plum tree, could not recognize a raspberry or blackberry bush, a melon or a cucumber vine, a carrot, parsnip or potato plant, although she had picked up five bushels of potatoes once on the farm. She knew oats in the head and could not recognize wheat either in the head or after it was threshed.

Dr. Dawson explains this whole condition of mind and knowledge through the lack of developing the senses by first-hand observation. Everything practically for years has been learned from books, books, books. The statement of a problem out-of-doors means nothing to such people, and this renders live teaching at this late stage extremely painful and difficult. The remedy for this senseless, thoughtless condition is clearly insistence upon lessons and first-hand work with things of nature, daily in the home and in the school from the kindergarten up. A few minutes a day and a little direction and encouragement is all that is necessary to stimulate and develop invaluable powers of observation and give a clear knowledge of all the common things about the home. While the above data were gathered in Cleveland, other cities are probably in even worse condition. We must face things as they are. Here is the finished product of our public schools. The fault lies in the system, not in the pupils. What are we to do about it? Get them all in the water of real life, working out problems with interesting and vital things and keep them alive and growing.

THE ESKIMO LESSON *

During the winter months, when there is usually an abundance of snow and ice, a lesson on the Eskimo will be very timely for primary pupils. In preparation for the lesson the sand table is fitted up to represent an

* This paper was prepared by a school sister of Notre Dame as a part of the work in the correspondence course on primary methods.

Eskimo home. The sand is covered with cotton batting for snow, in one corner glass is placed over blue paper for the sea, and around it are icebergs cut from white cardboard. Opposite this is an igloo, moulded from the sand and covered with cotton batting. Dolls of various sizes are dressed in suits of cotton batting to represent the different members of the Eskimo family. Eskimo dogs are cut from cardboard and harnessed to the cardboard sled. Seals and a polar bear, also of cardboard, are placed on the table. The arrangement of the whole should suggest plenty of life and action. The table is then covered until needed.

At recess the teacher takes the children out of doors, where they play in the snow, rolling it into great balls and making snowmen. When they return to the classroom she asks: "How many of you like the snow?" Still filled with the pleasurable excitement of the game, all are eager to answer and tell why they like the snow. The teacher then asks: "Who would like to live in a country where there is always snow and ice and where it is always very cold?" The story of the little people that live in the far north is then told to them in its main outlines and developed by questions as much as possible.

The religious element must not be forgotten; the children are led to see that the Eskimos are God's children as well as we are, that He loves them and provides for them in their cold homes by giving them warm furs for clothing, etc. The children are then told that they may take a trip and visit the little Eskimo children, and are directed to form in line and run around the room up and down the aisles imitating the movements of a train, until they are finally drawn up around the sand table, which the teacher then uncovers, allowing them to discover for themselves the various objects mentioned in the story. The names are next placed on the blackboard and studied, after which they are used in sentences for blackboard reading.

In the music lesson which follows, a simple Eskimo song, such as "The Eskimo," from "Primary Melodies," by E. W. Newton, or its equivalent, is taught. Later in an oral language lesson the children reproduce the entire story, while the lesson furnishes no end of suggestion for paper cutting and drawing.

During the first part of the exercise the children are prepared for the story of the Eskimo by the exhilarating effect of contact with the snow in their outdoor game and the story is made real by a study of the Eskimo home on the sand table. A number of new ideas are assimilated, their imagination is exercised in the make-believe visit to Eskimo land, they are impressed by the love and care of God for all His children and, finally, the knowledge gained becomes their own in the effort to express what they have learned by oral reproduction, dramatization, paper cutting and drawing.

A SISTER OF NOTRE DAME.

EDUCATIONAL NOTES

BETTER TECHNIQUE IN TEACHING

It is perfectly evident that time may be economized in public education either by doing more work in the time now consumed or by doing approximately the same amount of work in less time. If the Committee on Economy of Time in Public Education from the Department of Superintendence, together with its cooperating investigators, finds it possible to recommend to the next meeting of the department so much of the content as should be retained in each of the various subjects of study in the elementary schools in the interest of equipping the output of those schools as is essential to social efficiency, a distinct advance will have been made. If they are able to add to the present content important and significant material which is now omitted, another gain will have been made. Undoubtedly, the thing most needed by the schools to render them attractive to children is a socially significant content in the course of study. Resulting from its establishment will come those economies in time which are desirable as well as pleasure and enthusiasm on the part of the children in the pursuit of their work.

In the following discussion I wish briefly to consider a third great waste which results from the failure of teachers to employ a technique in teaching which is appropriate to the subject matter under study and to the results desired in the children. The first large source of this waste arises from the fact that children are not trained in proper habits of study. They do not acquire from grade to grade and from year to year effective methods of working and pursuing the tasks which are set before them. Nor will children employ these methods, except occasionally by accident, until teachers consciously strive to have them do so.

Not much reliance may at present safely be placed

upon the example of the teacher's own logic. Not only are the vast majority of teachers not so trained that they employ the factors in logical study in the mastery, organization and presentation of the work they teach; but what is even worse, their procedure does not require thinking and mastery on the part of their children. Rather, it requires merely reciting and reproducing the work of previous class exercises, or the thought (often the very words) of the text-book. In Miss Steven's study of the questions asked by teachers she did not find thought provoking questions requiring fundamental mastery predominating. "What," "when" and "where" questions and questions answerable by "yes" and "no" greatly outnumbered the "how" and "why" questions. Brief answers, frequently suggested in the questions of the teachers, greatly outnumbered explanatory discussions, and the development of topics. A recent investigation of public school 188B in Manhattan by the Bureau of Municipal Research showed that in eighteen stenographically reported recitations, the teachers were doing the thinking and the talking rather than the class. As a result, they used 18,933 words while the pupils used but 5,675 words. In their recitations, these pupils gave 420 one-word responses, 208 one-sentence responses, 96 phrase responses and 20 extended replies. There were 622 "what," "when" and "where" questions and but 138 "how" and "why" questions.

Miss Earhart's investigation of the ability of the children to employ the factors in logical study led her to the conclusion that when children are not properly trained to study there is "great waste in studying." In her test A, to determine "what the children did in studying," nearly one-fifth of the number tested showed they did not know what to do either by doing nothing at all or by doing something not required. In the test to see if children knew what to do to find the answer to a question, a very high percentage of the children expressed their ideas so indefinitely that the meaning could not be determined.

The third large source of waste resulting from poor teaching is due to the lack of adequate motivation of the work and activities of the children. Adequate motives should underlie and permeate all of the work and activities of the school. This assumes, of course, that only such subject matter is included in the course of study as is significant and meaningful to the children because it answers questions which naturally arise in their experience, it solves problems which they naturally meet in the course of their development, it supplies needs which they have felt in the process of their normal growth. The school's work and activities are not adequately motivated for the children as long as foreign, non-significant material is so prominent the course of study as at present. When the children are occupied with significant material they are alert and aggressive for its mastery because it is rendering service to them which is just as real as winning a successful case in court is to the practicing attorney. Adequate motives render the whole problem of study and experimentation on the part of the children easy of direction. They also make it easy for large strides to be taken in the class exercises. Adequate motives render it easy to accomplish more work and thorough mastery in less time. Their absence means a dull class lacking in enthusiasm and consequent slow progress and loss of time.

Teaching is too generally characterized by requiring children to remember and repeat what some one else or the book has said. It is not real teaching but lesson hearing, which dominates. It is not real studying and fundamental thinking which occupies the children, but repeating and reciting. The teacher's questions do not require a careful organization of material and incisive thinking. They merely require a fairly good memory and an apt ability to guess what is in the teacher's mind.

—*School and Home Education, Nov., 1914.*

THE READING OF POETRY

It is not infrequently the case, in these days, that one hears the assertion that the average man reads little or no poetry. A mere cursory investigation reveals the startling truth of the statement, while an extended study establishes an additional fact, namely, that poetry formerly read has been largely forgotten. Poetry, not only in the lives of average men but also in the lives of teachers and college students, is apparently ceasing to be a vital force. Except as something vaguely remembered from past school days it has lost its power.

Yet poetry in some form springs from a primal and persistent instinct of man, and its influence ought to be as potent today as it ever was. Its most characteristic mark is emotion, an actor that has always taken the capital rôle on the stage of human affairs. It has been said that by imagination man makes his every advance, whether it be in art or elsewhere. This statement does not represent the whole truth, for without emotion as a yokemate imagination can make no great advance. It is through emotion that man secures all his finer experiences and by its urging he achieves all his great deeds. And while it is true that imagination arouses emotion, it is also true that an impassioned soul awakens the imagination, in which state one hears whisperings not common to the dull spirit and becomes the creator of beauteous forms and far-shining truths of which poetry is the embodiment.

The intellect of the race wins its way slowly into the unknown through the scientist or the philosopher, who in his lonely study or laboratory toils incessantly. Such is an Edison or an Aristotle. But it is through the poet that the race makes its advances into the mysterious and subtle and more significant field of the emotions. It is he that reveals to us the truth of the soul. He is "the leader in the dance of life." In the primitive dancing horde every man was a poet, moved by an impulse which

now as then is universal: "From the emotional urgency of life no one can escape." Do we not all have such moments, so charged with emotion that we seem taken out of ourselves, so filled with intensity of life that we feel unconscious—moments when new truths come with a physical flash on the eye, when perceptions of beauty illuminate the soul with sudden and ample glory, when emotions of love expand the spirit and pour it abroad—and then comes darkness, and we fall from out the mood; but yet do not altogether fail, for the memory of the truth stays with us, that beauty has illuminated all our days, those emotions of love have expanded the heart forever; it is on the memory of such moments that we live.

If poetry is worth while it ought to be a vital force in the lives of men, not of a few specially fine-tempered beings, but in the great mass of humanity. It has been so in the past. The far-reaching thought, the flashing imagery, and the primal passions of mankind have found their best and most enduring expression in poetry. The fact that real art endures is perhaps the most distinguishing thing about it. Kings depart, the great physical works of man crumble, even mountains disappear, but the songs of a people endure. Notwithstanding catastrophes of all sorts, catastrophes which destroy manuscripts, civilizations, and even peoples, the supreme thought or fancy or emotion is preserved—that insight of the race into the significance of the human soul which by common consent is reckoned the one thing priceless.

—*The English Journal, Sept., 1914.*

SCHOOL LAGGARDS AND CRIME

It is a very interesting fact that the great majority of those who become criminals for some reason or other have failed to get very much benefit out of their school life. In Chicago of 500 boys between the ages of seventeen and twenty-one, who for various reasons were held in the county jail, only two per cent had gone beyond the eighth grade in school, while thirty-five per cent had

never gone beyond the fifth grade. Of 100 consecutive cases in the Boys' Court three had gone beyond the eighth grade, while twenty-one had not gone beyond the fifth grade. In the Morals Court it is found that more than seventy-five per cent of the girls had not gone beyond the fifth grade. In the Juvenile Court it is rare to find a delinquent boy who has reached the eighth grade. Very few of the children who march steadily forward in their school work ever get into serious trouble.

On the other hand, the child who is out of school on account of trouble at home, or who is unable to keep up with his class on account of defective vision or hearing, aching teeth, hunger or even lack of proper clothing, to say nothing of gross physical or mental handicaps, is almost sure to get into trouble unless his condition is recognized and adequate provision made to meet his special need.

It is generally recognized that the crime habit is very seldom a sudden and unsuspected development. By far the greater majority of all criminals are developed step by step over a period of time extending for months and years. After a definite criminal habit has been developed there is very little that can be effectively accomplished in the way of character reconstruction. Our only hope then is recognition of early tendencies and effective utilization of all the possibilities of our school system.

GERTRUDE HOWE BRITTON,
Member, Chicago Board of Education.

THE MOST USEFUL KNOWLEDGE

In the days when people thought less favorably of high school and college education than they do now, I was constantly asked the questions: "What is the use of history?" "What is the use of literature?" "Will a man get any richer if he knows the history of Greece and Rome?" "Will he be a better lawyer for having read poetry and philosophy?"

The answer to those questions is not that he will be any richer, but that he will find out that there is something else besides riches worth pursuing; not that he will practice his profession more successfully, but that he will have ideals outside of his profession which will make him a happier man and more valuable to his friends and to his country.

I am sometimes inclined to the opinion that the knowledge that really is most useful today is the kind which seems less immediately and obviously useful—the knowledge of what great men have done and thought in the past, and the inspiration which comes from such knowledge. Looked at from the standpoint of America as a whole, this is certainly true. There is little danger that our people will forget how to make money. There is little danger that we shall fail to practice our various trades and professions with skill. But there is considerable danger that we may forget larger ends; that in getting rich as individuals we may lose sight of the things that are necessary for the making of nations.

The most useful knowledge, then, is that which will make us the best citizens.

PRESIDENT HADLEY.

Yale University.

SUPPLEMENTARY READING

Much good may be done by discussing carefully with the class the whole matter of reading, by impressing upon students the idea that in after life most of them will have but a limited time for reading, and that while the perusal of an inferior book may not necessarily be harmful, it robs them of time for better things. Parts of Ruskin's "Of King's Treasuries," that first essay in *Sesame and Lilies*, are especially helpful in emphasizing this idea of the waste of time in reading inferior books:

Do you know that if you read this, you cannot read that—that what you lose today you cannot gain tomor-

row! Will you go and gossip with your house-maid or your stable-boy, when you might talk with queens and kings?

—*The English Journal, Sept., 1914.*

TEACHING ENGLISH

As regards the problem of functioning in language it should be recognized that the basis of correct speech is habit. A knowledge of correct forms will not in itself alone ensure the proper use of language. Language is, in a sense, automatic, and only as correct usage becomes the customary mode of expression of an individual will the desired end be attained. So far as the child is concerned a knowledge of why a particular form is correct is of less value than the fact itself. No conning of rules or statement of relationships is adequate to secure correct expression on the part of the child. Consequently it would seem that language work in all but the higher grades should be concerned with drill on correct forms rather than with a more formal study of the relationships of the language elements. Constant association with correct language, both in written and spoken form, together with the continued repetition of correct expressions until these become habitual, will go far toward ensuring a right use of the mother tongue on the part of the child. Drill on such common expressions as "It is I," "between you and me," "he has gone," "we did it," will tend to make the use of the correct forms habitual, and hence will eliminate one great class of errors in the common every-day use of our language. Only by cultivating such habits of expression that the child will automatically use the correct forms on all occasions can we hope to secure the results we desire. Habit is the basis *par excellence* of correct language, and any scheme of instruction that fails to recognize this fact can hardly succeed.

There is one other source of influence, however, that

should be available for assisting the teacher of language in his work. Teachers of other subjects can render great assistance in the developing of correct habits of speech. There is no good reason why correct language should not be required of pupils while in arithmetic or science classes as well as while in the English class itself. This is a fact recognized in theory but all too often overlooked in practice. I recall hearing a teacher announce at the beginning of a written test: "This is a class in geography, not in English, what I want is fact, no matter how you state it." To be sure, this is an exaggerated case, but the principle involved is a matter of all too common occurrence. Unless all who have a part in the instruction of the child recognize the necessity of demanding correctness of expression in both oral and written work, and act in accordance with this recognition, the efforts of the English teacher will count for little in securing the habitually correct language so much desired.

But although habit is important as a means of securing correct language, it is not all sufficient. So far as the common every-day expressions are concerned—and of these the language of the child very largely consists—habit may suffice, but it is not adequate outside this limited field. Sooner or later the child comes in contact with situations that demand more complex expressions. He is confronted with needs which habit alone cannot supply. It is then necessary that habit be reinforced by a knowledge of the fundamental principles underlying our language. It is at such times that the value of formal grammar becomes apparent. The pupil must be able to analyze the language situation with which he is confronted and determine what principles apply. Without a knowledge of the rules of language this would be impossible. Consequently, somewhere in the course of his training the pupil must be given a knowledge of the formal relationships of the language parts and of the rules governing them. Only as habit is thus reenforced by formal

instruction in the logic and mechanism of our language will the individual be prepared to deal intelligently with new language situations as they arise. Only by virtue of this can he be expected to use correct language under other than the most customary circumstances.

No less important than the problem of functioning is the problem of motivation in language study. It is highly desirable that the child shall be surrounded by influences that tend to fix in him correct habits of expression. It is equally desirable that he shall later have instruction in the laws of the language and the principles underlying it. But even under these circumstances, it will not be possible to secure the desired result unless some means is found for making the child himself an active agent in the process. Unless the child can be led to realize the "worth-whileness" of correct language, unless he comes to feel that it is a necessary part of his make-up, he will hardly give to its study the effort essential to its mastery. The finding of some central interest which may be made to motivate the language work, to the end that the pupil shall give his best effort to the study, is a task of no small magnitude. So far as composition work is concerned we no longer act on the assumption that the only thing necessary is to assign the pupil a topic on which to write. We realize that unless the subject assigned be something concerning which the pupil has knowledge, something which possesses a vital interest for him, it will poorly serve the purpose intended. The first essential of correct expression is to have something to express—some knowledge clamoring for utterance. Without this, expression is a matter of empty form and utterly without meaning. Consequently something must be found in which the pupil is vitally interested, and this be used to motivate his language work. The activities of the playground, the little social groups with which the pupil is connected, the world activities which interest him, may well be made the theme for oral and written expres-

sion—and all the more so because they have some meaning for the pupil. The experiences of the pupil must be drawn on to furnish material for expression, and arrangements be made for giving him new experiences to serve a similar purpose. Short excursions to points of local interest, visits to workshops, factories, voting precincts, and other places of industrial, commercial or civic activity, may well be utilized to give pupils something to talk or to write about—something they will want to express. The resourceful teacher will find on every hand matter that may be utilized, and which will be all the more valuable because it comes within the pupil's own world.

—*The American Schoolmaster, Nov., 1914.*

QUESTION BOX

The readers of the REVIEW are cordially invited to send in questions concerning any phase of school work. Brief answers will be given to all such questions in these pages. The following are a few questions which have recently reached us:

1. When should a beginning be made in the teaching of oral spelling? Should a formal spelling book be used?

I would not teach oral spelling much before the end of the first year, if at all, and I believe that written spelling is better taught throughout the grades by the daily dictations where the words occur in context, thus revealing their meaning to the children.

2. Do you think it advisable to form a separate division in the first grade for pupils that have done sub-primary work the year before?

No; I would not emphasize the line of demarcation between these and the other children. They, if well taught, may prove very valuable as leaders and imitative models for the other children. Naturally they will fall into a group by themselves which may have to be dealt with separately at first, but the less the line of separateness is obvious to the other children the better it will be. Some of the stronger among the other pupils should as soon as possible be included in the group with them and the weaker among them might profitably be transferred to other groups. (See Manual of Primary Methods, pp. 255-259.) Rigid grouping that is maintained throughout the year is always bad. The teacher can avoid this in calling up the children by using a margin freely in which she includes a small number of the group that really belongs together.

3. We have frequently heard teachers condemn lessons in which a child's baby brother or sister is spoken of in connection with seed babies or animal babies, on the

ground that it savored of materialism by eliminating the spiritual in the human infant. It puzzled us somewhat to find that you employ this method in the Milkweed lesson. Will you kindly give us your reasons for the implied approval of this procedure?

It is quite true that harm may be done by leveling down human life to the level of that of animals or plants, but this should not prevent us from employing the legitimate analogies which nature furnishes us as a means of understanding the orders of life beneath our own. Our Saviour constantly resorted to this procedure. "Behold the lilies of the field, how they toil not and neither do they spin," etc. And there are few who would accuse St. Francis of Assisi of a materialistic tendency because he spoke to the fishes and the birds as his little brothers. It depends altogether upon the way such analogies are used and the purpose in the mind of the teacher. Our Saviour does not hesitate to compare His own love to that of the mother hen, "How often would I have gathered you under my wings, even as a hen gathers her chickens, and you would not." The sacrificial mother-love which the Creator put in the heart of the hen is not unworthy of the dignity which Christ bestowed upon it when using it as a means to point to that higher love.

Mary Smith, in her Eskimo Stories, furnishes an excellent example of the way in which such stories may be used to lower and debase human life. On page 124, after having explained how difficult it is for the Eskimo to obtain water, the text goes on:

"Do you think that Nipsu or Agoonack, or their mother, or anyone would use this water to wash in when it costs so much time and labor? No! No! That would seem a sin to them. They do not know how good it is to be clean, but they know how hard it is to get water. Once Agoonack and Nipsu saw their mamma wash baby's face. She washed it with her tongue, just as the mamma cats wash the kittens' faces. The baby's face grew

almost white. It was a strange sight and the children asked their mamma many questions. She told them that each of them had been washed in the same way. But this was a long time ago."

There is absolutely no excuse for putting such material as this into children's hands, or into anybody's hands, for that matter. It is nauseating to the last degree because it is brutalizing. It is lowering us to the brute level instead of lifting the brute up towards our level.

Now, while all this is palpably evident, it would nevertheless be extremely unreasonable to object to all Eskimo stories for young children on the ground that they represent a lower plane of civilization than that on which our children dwell. It may be seen on another page how the same teacher who asked the question we are here dealing with, developed an Eskimo story in a manner that could not fail to produce an excellent effect upon the children. In like manner, the milkweed lesson may be developed in a way that would prove harmful, but the chances are that a right-minded teacher would not fail to show in the milkweed babies' cradle, in the flossy swaddling clothes, and in a number of other items, the loving care and the bounty of the Heavenly Father.

THOMAS EDWARD SHIELDS

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

On Thursday evening, January 14, Dr. Kuno Meyer, Professor of Celtic Philology and Literature in the Universities of Berlin and Liverpool, delivered a lecture on "Ancient Irish Poetry" at the Catholic University of America. Dr. Meyer, whose reputation for scholarship in this department is worldwide, interspersed his discourse with readings from the ancient Irish poets. The translations were for the most part renditions from the original by the lecturer himself. The Right Reverend Rector introduced the speaker and spoke in most flattering terms of Dr. Meyer's labors for the spread of the Celtic movement in Ireland.

DEPARTMENT OF SUPERINTENDENCE

The Department of Superintendence of the National Educational Association will hold its next meeting at Cincinnati, Ohio, February 22-27. The preliminary program announces simultaneous meetings of the National Council of Education, The Commission on the Reorganization of Secondary Education, The National Society for the Study of Education, The Society of College Teachers of Education, The National Committee on Agricultural Education, The Educational Press Association of America, The Association of State Superintendents, The International Kindergarten Union, The National Association of State Supervisors and Inspectors of Rural Schools, and The National Association of Teachers' Agencies.

The following excerpts from the preliminary program will give some idea of the business projected for the meeting. At the second session the following topics will be treated: The Protection of Professional Interests; School Books—Educationally, Commercially, Politically; The Training of Teachers, (a) The Normal School, (b) The Training of Rural Teachers, (c) The Training of Teachers in Service, (d) The Training of Superintendents; Vocational Education, (a) A State School System for Industrial and Social Efficiency. This topic will be also discussed in the third session, the program of which follows:

Vocational Education, (b) The Evolution of the Training of the Worker in Industry, (c) The Study of Occupations as a Part of the Program of Vocational Education, (d) Continuation School Work, (e) Vocational Training for Women, (f) The Educational Field for the All-Day Trade Schools, (g) The Field for the Corporation School and Its Relation to the Public Schools, (h) National Aid for Vocational Education.

In the fifth session the topic, School Curricula and Organization, will be discussed as follows: (a) Principles Underlying the Determination of a Course of Study; (b) Should Essentials of a Course of Study Vary to Satisfy Social Demands in Different School Districts? Within the Same District? (c) The Demands of Rural School Districts; (d) The Six-and-Six Plan; (e) The Pros and Cons of the Gary System; (f) Results of Plans to Measure Efficiency in Teaching. At this session will be received the report of the Committee on Economy of Time in Education in reference to Minimum Essentials of a Course of Study—the objectives and guiding principles of this report.

The sixth session will consist of Round Tables as follows:

I. State and County Superintendents, who will discuss (1) State School Codes, (2) Legislative Provisions for (a) Financial Support of the Public Schools, (b) The Appointment, Salary, and Tenure of Teachers, (c) The Selection of County Superintendents, (d) The Determination of the School District, (e) The Supervision of Rural Schools.

II. Superintendents of Cities over 250,000, who will discuss (1) The Essence of Success in Evening Vocational Work, (2) Illiteracy and Industrial Efficiency, (3) The Education of Adult Immigrants.

III. Superintendents of Cities between 25,000 and 250,000, who will discuss (1) Current Methods of Dealing with the Exceptional Pupil, (a) The Backward Pupil, (b) The Mentally Defective Pupil, (c) The Bright Pupil, (d) The Delinquent Pupil, (e) The Anaemic Pupil.

IV. Superintendents of Cities under 25,000, who will discuss (1) Current Practices in the Appointment of Teachers, (2) How Shall the Efficiency of Teachers Be Tested and Recorded? (3) The Promotion of Teaching on the Basis of Merit and Efficiency, (4) A Satisfactory Basis for the Promotion of Pupils.

V. General Round Table on Child Relations, at which will be discussed (1) The Administration of Compulsory Education Laws, (2) The Issuance of Work Permits and its Bearing on other School Problems, (3) Taking of the School Census.

The Committee on Economy of Time in Education will report at the seventh session on (a) Minimum Essentials of a Course of Study (Continued), (b) Language and Grammar, (c) Arithmetic, (d) History and Geography, (e) Typical Progressive Experiments.

NEW YORK TEACHERS' INSTITUTE

The Institute of Scientific Study of New York City has enrolled during the present scholastic year 1,200 students in all its classes. This institute, which is chartered by the University of the State of New York and duly accredited by the Catholic University, offers during the present year seven admirable courses in Philosophy, Literature and Education. The Rev. W. B. Martin, S. T. L., Director of the Institute, is giving an advanced course in English literature on "Representative Authors of the Nineteenth Century." Rev. Arthur J. Scanlan, D. D., Professor of Philosophy at St. Joseph's Seminary, Dunwoodie, N. Y., conducts two courses in Logic and General Philosophy, and Ethics, respectively.

Educational courses are offered as follows: "Principles of Education" and "History of Education," by Francis H. J. Paul, Ph. D., Principal of Wadleigh High School, New York City; "Methods of Teaching—Elementary," and "Methods of Teaching—Advanced," by John S. Roberts, Ph. D., District Superintendent of Schools, New York City. The above courses are given once a week for thirty weeks. They are registered and approved by the State and Municipal Board of Education, and count for eligibility towards all licenses in city schools. A registration fee of \$2 is charged for every student. Those desiring an examination and a certificate of credit must pay \$3 for each course. The continued growth of the Institute of Study is indeed most gratifying to all who are interested in the success of such movements, conducted under Catholic auspices, for the improvement of teachers in the service.

COUNTY CONTROL OF EDUCATION

Except for New England, where the township plan works admirably, county control of education is recommended by the United States Bureau of Education as an important factor in the improvement of rural schools.

According to A. C. Monahan, author of a bulletin just issued, the county is the unit of supervision in at least thirty-nine States of the Union, and some form of county control of schools is now found in eighteen States. Comparing county control with district and township control, the "county unit seems to have most to commend it," says the bulletin, although the district unit is still the most common form of control for the country at large. The district unit of organization is in practice in twenty-eight States.

Mr. Monahan's investigation shows that county control has been adopted by most of the Southern States, while the district is the unit of organization in most of the States west of the Mississippi River.

In the New England States, where cities and incorporated towns are included in the township, and where the township is the unit of local taxation and local government in nearly all civil affairs, "township control has proved very satisfactory."

Where conditions are not exceptional, as in New England, Mr. Monahan finds that county control recommends itself because it is already the unit of supervision in most of the States; it gives the schools better support by giving the entire county the benefit of taxes paid by corporations such as railroads; it gives the schools better teachers with better salaries, yet the schools are run more economically; it removes the school from unwise local influences and gives opportunity for the selection of teachers from a wider range and upon their merits; it injects business into the management of the schools "with no axes to grind, no favorites to reward, a small board for all schools of the county provides the best possible schools for all the children."

PRIZE ESSAY

Through the generosity of a resident of Berkeley, California, the National Educational Association is enabled to offer a prize

of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

The essays must be in the possession of the Secretary of the Association by June 1, 1915. The award will be made at the time of the meeting of the International Congress of Education, to be held under the auspices of the National Educational Association, in connection with the Panama-Pacific International Exposition, at Oakland, California, August 16-28, 1915. Further particulars may be obtained by addressing the Secretary, Durand W. Springer, Ann Arbor, Michigan.

ENGAGEMENTS OF LOUVAIN PROFESSORS

A number of American and European universities have offered facilities to the professors of the University of Louvain to enable them to continue their teaching until the Belgian Institution will be reopened. Notable among these invitations is that of the University of Cambridge. While the University of Louvain has not formally transferred its courses to any of these institutions, arrangements have been made by individual professors to accept some of the invitations.

Courses are now offered at Cambridge by the following: Professors Arien, Breithof, Carnoy, Dupriez, Gillet, Van Hecke, and Canon Van Hoonacker. Dr. Van Gehuchten, Professor of Neurology in the University of Louvain, who had begun work at Cambridge, died on December 9, after a short illness.

The University of Chicago has extended an invitation through the American Ambassador in London to Professor Leon Van Der Essen, of the University of Louvain, to give a course of lectures on the History of Belgium. The invitation has been accepted.

ANNUAL STATEMENT OF PRESERVATION SOCIETY

The Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, 1326 New York Avenue, Washington, D. C., and President of the Society for the Preservation of the Faith Among Indian Children, has issued the following statement:

The Society for the Preservation of the Faith Among Indian Children brought in the following returns during 1914:

From membership fees	\$15,946.66
From special appeal of the bureau.....	6,963.69
From Marquette League (chapels, etc.)....	4,106.10
From Mass intentions	1,073.00
From interest on legacies	1,500.00
 Total	 \$29,589.45

We note with alarm that the year 1914 registers still another decrease (a falling off of \$3,092.23 from the year 1913) in the receipts of the Preservation Society. No doubt there are many reasons which account for this: The pressing local needs everywhere, the extraordinary demands that have been made on the generosity of the faithful because of the calamities in various parts of the world during 1914, all of which had to be heeded. Nevertheless, the Indian missions still have the strongest claim on the Catholic people of the United States and their wants have not grown less. Through the machinations of unfriendly persons we have lost one of our schools that was supported out of Indian tribal funds. The enemies of our faith, who pretend to be the friends of the Indians, are incessantly endeavoring to deprive us of all assistance from Indian moneys and have succeeded in injuring us in several instances quite considerably. Are we to be driven from the Indian field through such machinations to which the Government representatives appear to be yielding, or shall we rally round the emblem of our faith and place our institutions beyond the need of any assistance that comes to us through Government channels? Be loyal! Be generous! Let your contributions to the Preservation Society for 1915 be at least a partial answer to the question.

ANNUAL CONFERENCE ON CHILD LABOR

The Eleventh Annual Conference held under the auspices of the National Child Labor Committee took place at Washington, D. C., January 5 and 6. The conference had for its general topic: "Child Labor a National Problem." Addresses and papers by some of the most distinguished public men and women were received at this conference, which was, from all indications, the most successful in the history of the Child Labor movement.

On January 5 the conference received reports from distinguished workers in the field, the State legislative program for 1914-15 by Owen R. Lovejoy, General Secretary, National Child

Labor Committee, and papers on (1) Child Labor and Illiteracy, by Mrs. Florence Kelly, Secretary, National Consumers' League; (2) Local Effects of Child Labor Legislation, by a representative of John P. Jackson, Commissioner of Labor and Industry, Pennsylvania, and by Anna Herkner, Assistant Chief, Maryland Bureau of Statistics and Information. The Federal Child Labor Bill was discussed as follows: (1) Address, by Dr. Felix Adler, Chairman, National Child Labor Committee; (2) The Constitutionality of a Federal Child Labor Law, by Hon. A. Mitchell Palmer, Representative from Pennsylvania; (3) Child Labor and the Children's Bureau, by Lillian D. Wald, of the Henry Street Settlement, New York City; (4) The Effect of Uniform Labor Standards on Interstate Competition, by Henry P. Kendell, Norwood, Mass.; (5) National Conservation of Childhood, by Hon. William S. Kenyon, Senator from Iowa.

On January 6 the subject, Child Labor Today, was discussed as follows: (1) Child Labor Conditions in the South, by David Clark, Managing Editor, Southern Textile Bulletin; (2) Child Labor and Patriotism, by Dr. A. J. McKelway, Southern Secretary, National Child Labor Committee. The next subject, Needed—A National Children's Charter, was discussed in brief addresses by Edward N. Clopper, Secretary for Northern States, National Child Labor Committee; Hon. P. P. Claxton, United States Commissioner of Education; Charles R. Prosser, Secretary, National Society for the Promotion of Industrial Education; Mrs. Martha P. Falconer, Superintendent Girls' Department, Pennsylvania House of Refuge; Louis H. Levin, Secretary, National Conference of Jewish Charities, Baltimore, Md.; Prof. W. J. Kerby, Secretary, National Conference of Catholic Charities, Washington, D. C.; Julia C. Lathrop, Chief, Children's Bureau, Washington, D. C., and Samuel McCune Lindsay, Professor Social Legislation, Columbia University.

The final subject, The Child, A Ward of the Nation, was discussed by William H. Maltbie, President Baltimore City Club; Julia C. Lathrop, Washington, D. C., and W. H. Swift, Greensboro, N. C.

REPORT ON RECREATION IN SPRINGFIELD, ILLINOIS

Old-time games, such as prisoners' base, leapfrog, blindman's buff, bull in the ring, hare and hound, and duck on the rock,

are no longer favorites on the school grounds of today, at least with boys in Springfield, Ill., according to an investigation just completed by Lee F. Hammer and Clarence A. Perry, of the Russell Sage Foundation. Less than one-tenth of one per cent., or about one boy in 1,000 in Springfield, mentioned any of these games. The only activities reported by over 20 per cent of the boys were baseball, motion-picture shows, reading, and kite flying.

Motion-picture shows were equally popular with the girls, according to the report. The girls also indulged in jumping the rope, roller skating, and hide and seek. Standard games like "I spy," London Bridge, fox and geese, button button, and blindman's buff are at the bottom of the list, indicating that they are played by comparatively few girls.

An inquiry into the amusements of the high-school students showed that practically all of the high-school students attend the "movies." Of the boys, 86 per cent, and of the girls, 84 per cent, attend the theater. The boys who attend average about once a week, and the girls go almost as frequently. The majority of the visits to the theater are not made, in the case of either sex, with any other member of the family. Social dancing is indulged in by 40 per cent of the boys and 48 per cent of the girls. A large number of the dances they attend are held in hotels. In 61 per cent of the boys' homes and in 48 per cent of the girls' homes parties for young people are not held.

The report gives a detailed recreational program. Among other things it advocates the establishment of a department of physical training and play (a recommendation which is now being carried out), the purchase of a public-school athletic field, cooperation between the board of education and the park board in the utilization of park playgrounds, and a system of school social centers to be carried on under the direction of the superintendent of schools and principals and partially maintained by parent-teacher associations.

Other recommendations touching the schools are: School grounds to be open for play from the closing of the school to 5:30 or 6 p. m., and on Saturdays, with paid teachers or others equipped for such work in charge; playgrounds to be kept open and supervised during the summer; competent per-

sons to be assigned to athletic fields after school hours and on Saturdays, also at stated hours in summer; school buildings to be constructed and equipped to serve as centers of civic, social, and recreational activities.

THE AMERICAN COLLEGE, ROME

The printed list of the premiums and degrees recently conferred by the College of the Propaganda, Rome, contains a large representation of students of the American College. We note that seven students of the American College received the Doctorate in Theology and that eleven received a similar distinction in Philosophy. The Doctors in Theology are the Reverends John Hagan, John Martin, Daniel Murphy, Richard Brennan, Joseph Mullin, William Kealy, and Joseph Lee.

Prizes and distinctions were won by the students as follows: In Sacred Scripture by Bartholomew Eustace; in Dogmatic Theology by Paul Smith, William Mockenhaupt, Francis Malone and Joseph Burger; first honors in Canon Law by James Halloran and Thomas Noa, in which branch also are especially mentioned Edward Kelly, Charles Robinson and John Bonner; in Liturgy by Thomas Noa and John Cartwright; in Archaeology by Francis Bredestege and Charles Robinson; in Metaphysics by James Reardon; in Ethics, first honors by James Walsh; in Logic and Metaphysics by Henry Schuermann and Francis Phelan. In many other departments the American students received creditable mention for scholarship.

ILLITERACY AMONG CHILDREN

Illiteracy in the United States is doomed. Statistics compiled by the United States Bureau of Education for use at the Panama-Pacific Exposition, show that of children from ten to fourteen years of age there were in 1910 only twenty-two out of every 1,000 who could neither read nor write. In 1900 there were of the same class forty-two per 1,000. If reduction in illiteracy is still proceeding at even the same rate, the illiterate children in this country between the ages of ten and fourteen, inclusive, now number no more than fifteen out of every 1,000.

From the standpoint of proportional reduction of illiteracy Oklahoma leads all the States of the Union. In 1900 this State had 124 illiterate children of the ages named. In 1910 it had but seventeen; Delaware had twenty in 1900 and but four in 1910; New Hampshire reduced from four to one; New Jersey from seven to two; Missouri from thirty-five to eleven; Montana from three to one; Oregon from three to one; Vermont from six to two; New Mexico from 182 to 69, and Idaho from five to two.

The following States report only one child in 1,000 between the ages of ten and fourteen as illiterate: Connecticut, District of Columbia, Massachusetts, Minnesota, Montana, New Hampshire, North Dakota, Oregon, Utah and Washington.

Some of the States have reduced their illiteracy by one-half or a little more. These States are Alabama, California, Colorado, Connecticut, District of Columbia, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, North Dakota, Tennessee, Utah, and West Virginia.

Only one State, Nevada, has lost ground since 1900. Its illiteracy was then four; in 1910 it was five. Two States, South Dakota and Nebraska, each having the low rate of two in 1,000, report no reduction in illiteracy between 1900 and 1910.

The States having the largest proportion of illiterate children per 1,000 are Louisiana, with 115 (from 174 in 1900); South Carolina, 83 from 150; Alabama, 77 from 157; New Mexico, 69 from 182; North Carolina, 68 from 167; Kentucky, 59 from 79; Georgia, 57 from 106; Virginia, 57 from 97; Tennessee, 54 from 119; Florida, 50 from 73, and Arkansas, 47 from 113.

It is evident that the schools will in a short time practically eliminate illiteracy among children. But according to the Bureau of Education officials, there are between four and five millions of adults that are illiterate and that cannot be reached by the public schools. To wipe out illiteracy in the United States one of two things must happen: Either the country must wait for the generation of present adults to die off, or by some extraordinary means reach these illiterate millions.

On the basis of these figures, Dr. P. P. Claxton, Commissioner

of Education, estimates that with an average annual expenditure of \$20,000 for ten years he could put forces to work that would, by means of night schools and other agencies, eliminate illiteracy among the adults of this country. The Abercrombie Illiteracy Bill (H. R. 15470), now pending before Congress, requires the Bureau of Education to undertake this work in any State upon request of the proper State authorities and makes an appropriation of \$15,000 for 1915, \$22,500 for each succeeding year until 1920, and \$17,500 for each year thereafter until 1925, at which date, it is believed, illiteracy would be eliminated.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

The Socialized Conscience, by Joseph H. Coffin, Professor of Philosophy, Earlham College, 1913, Baltimore; Warwick & York, Inc.: pp. viii+247; \$1.25.

As an important factor in moral education, ethics has claims that can be gainsaid by no serious-minded advocate of complete education. It is the science that places conduct on a rational and consistent basis. It points out the fundamental principles which must direct life both individually and socially, if the ultimate destiny of man is to be realized. Like civics, it is of eminent social importance, since it aids in forming not only men of moral character but in consequence of this, citizens who will be factors for good and leaders in the discharge of their duties as members of the social group.

The curriculum that fails to make provision for this indispensable phase of the child's education does so at the price of being incomplete and not the epitome of all that is best for the pupil as man and citizen. Nor is mere provision for ethical teaching sufficient. The matter to be imparted must be in accord with truth as well as presented in a manner which will be affected in making this subject contribute to the symmetrical development of the child's mental power and content. In other words, a text-book of ethics both as to its matter and form ought to be as perfect as the subject of moral instruction is essential to character foundation.

In the text-book of ethics before us, there is much as regards its form that claims our praise. The manner of presentation, the clear style, the simple language and the happy and timely use of illustrations are features which, other things being equal, would make this a properly prepared text-book of ethics for college students. In his method of forming his moral criterion, which unfortunately is incomplete, and his mode of applying it to the problems of moral situations, which are of present-day interest, the author has provided for the principles of correlation, interest and expression in a way that would have been both practical and useful if the correct moral criterion had been employed.

Much that is suggested as regards topics for serious study is offered by the matter presented in this volume. The data

forming the subject matter of the chapters wherein he treats the home, the school, the vocation and the State and perplexing moral situations that have grown up and around these institutions will be found useful to all interested in the moral betterment of man and the uplift of society. In fact, these chapters are the best in the volume from every point of view.

In the section of his volume wherein he treats and develops his moral criterion, despite his good intentions and admirable manner of presentation, the author has failed to be complete and therefore in accord with truth. In his chapter on moral control he has made the subjective norm of morality, viz: man's conscience, the basis of morality. By this procedure the author has neglected to recognize the objective norm of morality, God's moral law. The result of this neglect is that he has placed morality on an insecure and untrue basis, marring thereby the worth of his volume as a text-book of ethics. Conscience is not the basis of morality, but its medium of expression to the individual. By its dictates the core of God's moral law is made concrete and a directive force in our lives. Morality has its basis in the immutable law of God, expressed to man in the primitive and subsequent revelations which, culminating in the Christian revelation, were given over to the custody of an authoritative teacher and interpreter, the Church founded by Christ Himself.

The ultimate criterion of morality then, having its origin in the divine law, is both stable and permanent. It is, therefore, false to hold that "To be moral from the primitive point of view is simply to live in conformity with custom," as our author does on page nine, or "To deny that the moral standard has a permanent basis," as he does on page twenty-five. Furthermore, to attempt to build up a system of morality without a recognition of and a provision for the true basis of morality is not only futile but pernicious. When the attempt is made, as this writer has endeavored, to socialize morality, based on such an insecure and false foundation, the ineffectiveness of the result is commensurate with the extent to which the true basis of morality is ignored. Unless appeal is made to the individual conscience and to the unalterable basis of the moral law such abstractions as the welfare of society, public opinion, the collective conscience, etc., will have little

or no influence as motives for ethical and social betterment. The individual must be taught to feel the force of moral duty towards his neighbor and himself as parts of his duty towards God if our endeavors to uplift society are to be fruitful. Unless this is done socialized conscience remains what it too frequently is, a mere name.

LEO L. MCVAY.

The Grand Canyon and Other Poems, by Henry van Dyke. Charles Scribner's Sons, New York, 1914: cloth, 78 pages, \$1.25 net.

The Lost Boy, by Henry van Dyke. Harper & Bros., New York and London, 1914: cloth, 69 pages, 50 cents net.

During the autumn of last year, 1914, two new volumes were added to the long list of publications which have appeared over the name of Henry van Dyke, and of these autumnal productions the one is of interest as containing his newest poems and the other his most recent noteworthy prose. They are grouped together for review, since the one is a volume of poetry in verse and the other contains much poetry in prose.

New poems from the pen of our distinguished minister to The Hague are always welcome and interesting additions to the deposit of American literature. They are welcome because of their artistic simplicity which is most agreeable and refreshing in the welter of labored stuff which recent events have inspired, and "popular" magazines at times have had made to order! They are interesting because of the peculiar characteristics of Dr. van Dyke's verse and of his constantly developing technique. Dr. van Dyke's inspiration has long since flamed into a genuine poetic glow. It is his technique that has come on slowly.

There grew up, during the nineteenth century, what is recognizably an American poetic literature, whose poetry is characterized by its devotion to distinctly native themes, by simplicity, gentleness and calmness in their treatment, and by a genuine love for nature and for democracy. It has produced two major poets, one unmistakably American, Longfellow, and one with a sort of Continental-Americanism, Poe. But it has produced, also, poets equally popular though of less poetic

power: Whittier, Lowell, Emerson, Bryant, Lanier, William Vaughn Moody, John Bannister Tabb and Madison Cawein. Such is the list of the honored dead. One had thought that they had exhausted the great natively American themes. It has remained for Henry van Dyke to put into imaginative expression one of the last remaining sources of poetic inspiration local to our soil—the Grand Canyon of the Colorado.

It is the poem, "The Grand Canyon—Daybreak," which gives to this newest volume of Henry van Dyke's verse its title. And in parts it is unmistakably major poetry; his technique and inspiration rise to the same degree of exaltation. His gradually ripening power, as here displayed, makes one almost wish that the poet's plan, in youth, to devote his life to poetry, had not suffered the interruption of twenty years of activity in another vocation. The poem opens:

What makes the lingering Night so cling to thee?
Thou vast, profound, primeval hiding-place
Of ancient secrets, gray and ghostly gulf
Cleft in the green of this high forest-land,
And crowded in the dark with giant forms!
Art thou a grave, a prison, or a shrine?

A stillness deeper than the dearth of sound
Broods over thee; a living silence breathes
Perpetual incense from thy dim abyss.
The morning stars that sang above the bower
Of Eden, passing over thee, are dumb
With trembling bright amazement; and the Dawn
Steals through the glimmering pines with naked feet,
Her hand upon her lips, to look on thee.

A change comes over the poet's mood after the full ecstasy of the majesty of the scene has quieted for a moment. He questions as to the source of this "masterpiece of awe." He sees the narrow ribbon of the turbid Colorado River seething far below, and a thought comes to him which staggers him and rests like a weight of stone upon his buoyant heart:

At sight of thee, thou sullen laboring slave
Of gravitation, yellow torrent poured
From distant mountains by no will of thine,
Through thrice a hundred centuries of slow
Fallings and liftings of the crust of Earth—

At sight of thee my spirit sinks and fails.
Art thou alone the Maker? Is the blind
And thoughtless power that drew thee dumbly down
To cut this gash across the layered globe,
The sole creative cause of all I see?
Are force and matter all? The rest a dream?

Then is thy gorge a canyon of despair,
A prison for the soul of man, a grave
Of all his dearest daring hopes! The world
Wherein we live and move is meaningless,
No spirit here to answer to our own!

The stars without a guide! The chance-born Earth
Adrift in space, no Captain on the ship!
Nothing in all the universe to prove
Eternal wisdom and eternal love!
And man, the latest accident of Time—
Who thinks he loves, and longs to understand,
Who vainly suffers, and in vain is brave,
Who dupes his heart with immortality—
Man is a living lie—a bitter jest
Upon himself—a conscious grain of sand
Lost in a desert of unconsciousness,
Thirsting for God and mocked by his own thirst.

This poetic challenge to materialistic philosophy is driven home by a passionate outburst of confidence:

Spirit of Beauty, Mother of Delight,
Thou fairest offspring of Omnipotence,
Inhabiting this lofty lone abode!
Speak to my heart again and set me free
From all these doubts that darken earth and heaven!
Who sent thee forth into the wilderness
To bless and comfort all who see thy face?
Who clad thee in this more than royal robe
Of rainbows? Who designed these jewelled thrones
For thee, and wrought these glittering palaces?
Who gave thee power upon the soul of man
To lift him up through wonder into joy?

God! let the radiant cliffs bear witness, God,
Let all the shining pillars signal—God!
He, only, on the mystic loom of light,
Hath woven webs of loveliness to clothe
His most majestic works; and He alone
Hath delicately wrought the cactus flower
To star the desert floor with rosy bloom.

A tranquillity of soul succeeds this struggle between Doubt and Belief, and from a calm heart comes the comforting reflection:

O Beauty, handiwork of the Most High,
Where'er thou art He tells His love to man,
And lo, the day breaks, and the shadows flee!
Now, far beyond all language and all art
In thy wild splendor, Canyon Marvelous,
The secret of thy stillness lies unveiled
In wordless worship! This is holy ground—
Thou art no grave, no prison, but a shrine.
Garden of Temples filled with silent praise,
If God were blind thy beauty could not be!

The volume, as a whole, does not maintain the high level of the opening poem. But there are several lyrics of unusual merit, such as "Sierra Madre," "Turn o' the Tide," "The Standard Bearer," "Thorn and Rose," and a powerful treatment of aerial warfare entitled, "Stain not the Sky." Particularly touching is the beautiful lyric entitled, "Dorothea, 1888-1912," addressed to the poet's beloved daughter who died in the springtime of 1912.

DOROTHEA.

A deeper crimson in the rose,
A deeper blue in sky and sea,
And ever, as the summer goes,
A deeper loss in losing thee!

A deeper music in the strain
Of hermit-thrush from lonely tree;
And deeper grows the sense of gain
My life has found in having thee.

A deeper love, a deeper rest,
A deeper joy in all I see;
And ever deeper in my breast
A silver song that comes from thee!

And finally, in his best prose which is characterized by an almost lyric diction, Henry van Dyke has undertaken the telling of the story of the Christ Child who was lost in Jerusalem 1900 years ago. The problem which confronted him was delicate in its religious and theological ramifications. It demanded a definitive exposition of the Divinity of Christ. A reading

of the story at the time of its first publication, and a re-reading of it upon several occasions in the present volume, has failed to reveal to us any such definitive exposition. As an old pupil of this distinguished man of letters, it is extremely painful to us even to entertain the suspicion that Henry van Dyke has at last inclined to that theological school which is but one remove from Unitarianism in its teaching on the Divinity of Christ. It would be still more painful to have to bring a charge of heresy, which in conscience must be brought. To us it seems that the title is truthful—it is the story of “The Lost Boy,” and *not* the story of the lost Christ Child!

One of the most poetic of the prose passages in the book is that which describes the sunrise near Jerusalem: “A footpath led through the shadowy olive-grove, up the hillside, into the open. There the light was clearer, and the breeze that runs before the daybreak was dancing through the grass. The Boy turned to the left, following along one of the sheep-trails that crossed the high, sloping pasture. Then he bore to the right, breasting the long ridge, and passed the summit, running lightly to the eastward until he came to a rounded, rocky knoll. There he sat down among the little bushes to wait for sunrise.

“Far beyond the wrinkled wilderness of Tekoa, and the Dead Sea, and the mountain wall of Moab, the rim of the sky was already tinged with silvery gray. The fading of the stars travelled slowly upward, and the rising of the rose of dawn followed it, until all the east was softly glowing and the deep blue of the central heaven was transfused with turquoise light. Dark in the gulls and chasms of the furrowed land the night lingered. Bright along the eastern peaks and ridges the coming day, still hidden, revealed itself in a fringe of dazzling gold, like the crest of a long, mounting wave. Shoots and flashes of radiance sprang upward from the glittering edge. Streamers of rose-foam and gold-spray floated in the sky. Then over the barrier of the hills the sun surged royally—crescent, half-disk, full-orb—and overlooked the world. The luminous tide flooded the gray villages of Bethany and Bethphage, and all the emerald hills around Bethlehem were bathed in light.”

THOMAS QUINN BEESLEY.

Social Idealism and the Changing Theology, a Study of the Ethical Aspects of Christian Doctrine, by Gerald Birney Smith, Associate Professor of Christian Theology in the Divinity School of the University of Chicago, 1913, New York, The Macmillan Company; pp xxiii+251; \$1.25 net.

The Nathaniel William Taylor Lectures for 1912, delivered before the Yale Divinity School, are presented in this volume. The titles of the five lectures are: Ecclesiastical Ethics and Authoritative Theology; the Discrediting of Ecclesiastical Ethics; the Moral Challenge of the Modern World; the Ethical Basis of Religious Assurance; the Ethical Transformation of Theology. The point of view of the author of this volume is typical of much recent theological utterance outside the Catholic Church. A few lines from the preface will make this clear: "It has for some time seemed to the author that the theological scholarship of our day is in danger of pursuing a course which might end in a somewhat exclusive intellectualism. As the progress of Biblical criticism has compelled us to reconstruct our conception of the way in which the Bible is to be used, the appeal to the Bible, which to Luther seemed so simple and democratic a matter, has become hedged in with considerations of critical scholarship difficult for those who are not specialists to comprehend. While theologians have been giving attention to the problems created by this phrase of scholarship, the movements of life in our day have brought to the front aspects of the social question sadly needing the guidance and the control which can be supplied only by an ethical religion. The utterances of theology, in so far as it has followed traditional paths, have been somewhat remote from these pressing moral questions of social justice. Now, the ethics underlying traditional theology is aristocratic. It has been assumed that truth must be formulated by a higher wisdom, to the authority of which men must submit. This aristocratic conception of social guidance was formerly characteristic of all realms of human enterprise. It still dominates much of our thinking. But it is becoming increasingly evident that the ethical sympathies of our age are with the immanent rights of man to discover truth for himself and to try such experiments as he wishes to make. In political life we have frankly abandoned

the ideal of government from above, and are engaged in the task of educating men to an adequate appreciation of the ethical principles of democracy. . . . In our religious life also it is proving more and more difficult to enforce the ethical tenets which belonged to the age of aristocratic control."

A Far-Away Princess, by Christian Reid. The Devin-Adair Co., New York, 1914: pp. 406.

The story is pleasantly told in good, crisp English. The plot is somewhat mechanical but the character sketching is good. The heroine was born in France of an Irish mother and a French father. She is beautiful in every sense of the word, animated by the highest principles, a fervent Catholic. Her beauty, her face and figure and particularly her beauty of voice subjugate those who come in contact with her, but the real enduring charm is the poise and self-control which refuse to be disturbed in any emergency. The story has a moral. It is the baseness and unthinkable evil of divorce. Royall Harcourt is the only son of Governor Harcourt of Maryland. The last scion of an old and respected family, he is free in his manners, a lover of art, a Bohemian. Against his father's wishes he takes up his residence in France to study art. He falls in love at first sight with Moira Deschanel who captures Paris by her presentation of Rostand's "La Princess Lointaine." They are married after a brief courtship. When the father in Maryland is notified of the fact, he forbids his son to enter under his roof until the French actress is divorced. Harcourt's first cousin goes to Paris with the avowed intention of separating the young couple, but fails to meet them. In the meantime Moira, in disguise, appears in Maryland and captivates Governor Harcourt and his nephew, who surprises her by proposing marriage to her, not knowing that she is his cousin's wife. During the mental trials that follow, her religion supports her and she becomes the chief support of the old man who fears that his son has been killed in the troubles in Morocco. The son is found, but his memory is entirely lost, and in this condition he returns to some of his earlier loves. His wife goes back to Paris and returns to the stage. The

son refuses to get a divorce and, owing to an accident, regains his memory and his love for his wife. There is a brief moment of reconciliation with her before he dies. The effect intended by the story, and fairly well achieved, is to bring home the strong realization of the evil of divorce under whatever seeming plausibility.

Beauty and Nick, a Novel of the Stage and the Home, by Philip Gibbs. Devin-Adair Company, New York, 1914: pp. 395.

This book aims to present another aspect of the divorce evil. Nicholas Barton, a struggling literary artist, marries "Beauty," who has made her debut on the stage with some little success. They live together for a few years until Nicholas Barton, Jr., is five or six years old. "Beauty" is restless, selfish to the last degree, unable to secure amusement and dress from her husband's slender income she returns to the stage and earns her own spending money. She is faithless and tries her husband's patience to the last degree. She finally elopes with the "Beast." The little boy, who knows nothing of this or its causes, continues to worship his mother. After he has grown to manhood and is making a good beginning towards securing a position in the world of art, he finds his mother, who is still on the stage under a non-de-plume. She is really leading an abandoned life which the son cannot see, owing to his great love for her. He attempts to reconcile father and mother, but fails utterly.

The argument endeavors to demonstrate that in spite of circumstances, even as aggravating as those depicted, divorce does not supply remedy. There is an attempt, also, to show that had Barton greater patience and self-control, he might have saved his wife from a downward career. A second moral in the story, which, indeed, might be regarded the chief moral, is the irreparable loss which we sustain in sacrificing principle to pleasure and amusement.

Story-Telling in School and Home, a Study in Educational Aesthetics, by Emelyn Newcomb Partridge and George Everett Partridge, Ph. D. Sturgis and Walton Company, New York, 1913: pp. xiv+323. \$1.25 net.

The authors of this book bring to their task ability and experience which should gain them a hearing. Emelyn Newcomb Partridge was story-teller for the Worcester playgrounds (1910), and later on in the Bancroft school and for Garden Cities in Worcester. In this book she sets down results of her experience in story-telling in the home, on the playground, in the settlement house, in the public and private school, in the church and entertainment hall. The second part of the book is made up of nineteen retold stories. In part one Dr. Partridge attempts to supply the critical and psychological basis of the science and art of story-telling. The chapter headings give sufficient indication of the scope of the work:

The art of Story-Telling; The World's Stories; The Story-Telling Situation; How to Tell a Story; Primitive Stories; Myth; Fairy Tales; Epic Stories; Historical Stories; Fables and Other Purposive Stories; Individual and Modern Stories; The Story and the Child; Educational Story-Telling; The Story in the Teaching of Language and Literature; The Story in the Study of Nature; the Story in History; The Story in Moral Education; The Story and the Child's Religion; The Story and the Individual; The Story and the Festival.

Mentally Defective Children, by Alfred Binet and Thomas Simon, M. D. Authorized translation by W. B. Drummond with an appendix containing the Binet-Simon tests of intelligence by Margaret Drummond and an introduction by Professor Alexander Darroch. Longmans, Green and Co., New York, 1914: pp. xi+180.

Like so many scientific discoveries which find their way prematurely into popular channels, the Binet-Simon tests have caused no end of misunderstanding. The best check on this will probably be found in directing attention to the character and scope of the original work by these two eminent men of science. Whatever is to be thought of the tests, there is no question that where they are employed they should be em-

ployed intelligently. This excellent English translation will probably do a good service. The main purpose of the authors in the devisal of these tests, we are told in the introduction, is to furnish to the teacher a first means by which he may single out mentally backward children, who, upon further examination, may also be found to have some mental defect or peculiarity which prevents them from fully profiting by the education furnished in the ordinary school, and who probably would benefit more by being educated in a special school or in a special class. But the final selection, it is contended, of defective children for special education demands the experience of the doctor and the psychologist, as well as the knowledge of the teacher, and the aid of all three is necessary in the devisal of courses of study for the mentally defective.

Those Nerves, by George Lincoln Walton, M. D. J. B. Lippincott Co., Philadelphia, pp. 203.

The author is well known to a large audience through his work, "Why Worry," which has done so much good. The present volume is another contribution in the same direction. Though the author is a man of medicine, he points out in a popular way in this work how we can remedy many of the ills to which flesh is heir by a little common sense. People who have "nerves" should read this little book. It will probably do more good than much medicine.

Vocation and Training, by Hugo Münsterberg. The Peoples University, St. Louis, 1912: pp. viii+289.

The author of this book is so well known to the American public that nothing further than the announcement of the title of the present work is needed to secure for it a wide hearing. In his preface he says: "I have felt more and more strongly that the right guidance of the youth to the special life occupations is a function of the community no less important and no less difficult than the right schooling. The first step towards the fulfillment of this long neglected duty must evidently be an analysis of the demands which are made by the various vocations. Such an inquiry cannot be helpful if it

asks only for an enumeration of the technical requirements. What seems necessary is not a superficial outside view, but an understanding of the deeper inner demands of our occupations and professions."

The Ex-Seminarian or Plain Tales of Plain People, by Will W. Whalen. Mission Press, S. V. D., Techny, Ill., 1914: pp. 364. \$1.00 net.

This volume of short stories will be welcomed by a large audience of both Catholic and non-Catholic readers. There is variety in the book as well as action and spice. There are twenty-eight short stories in the book, each one of which will be read with interest by young and old. Of the present volume one of his readers says: "In this book Will Whalen has a perfect gallery of portraits. He has taken the obscure humdrum existence of one village, picked out unusual types, put them under the microscope and then written down the story of their lives, their passions, their noble deeds, their mistakes. He always uses a deep religious reverence in dealing with his characters. He thinks that no character can be treated justly unless its religion or lack of religion is taken into consideration."

The Basis of Practical Teaching, a Book in Pedagogy, by Elmer Burritt Bryan. Silver, Burdett & Company, New York: pp. 190.

This volume, which has been before the public for some time, is an attempt to present in brief and non-technical form some of the fundamental facts which have been established in the field of pedagogy. The style in which the thought is presented makes it easy reading for the teacher who has not had the privilege of a thorough professional training. The author recognizes the fact that we have passed out of those days in which the items of the curriculum and their transfer to the child's memory was the one concern of the teacher, and he attempts to bring his readers to his own viewpoint and show them that the teacher's first duty is to learn the child and his complete environment.